

**STANDARD  
MANUAL  
OF THE  
KĀSHMĪRĪ  
LANGUAGE**

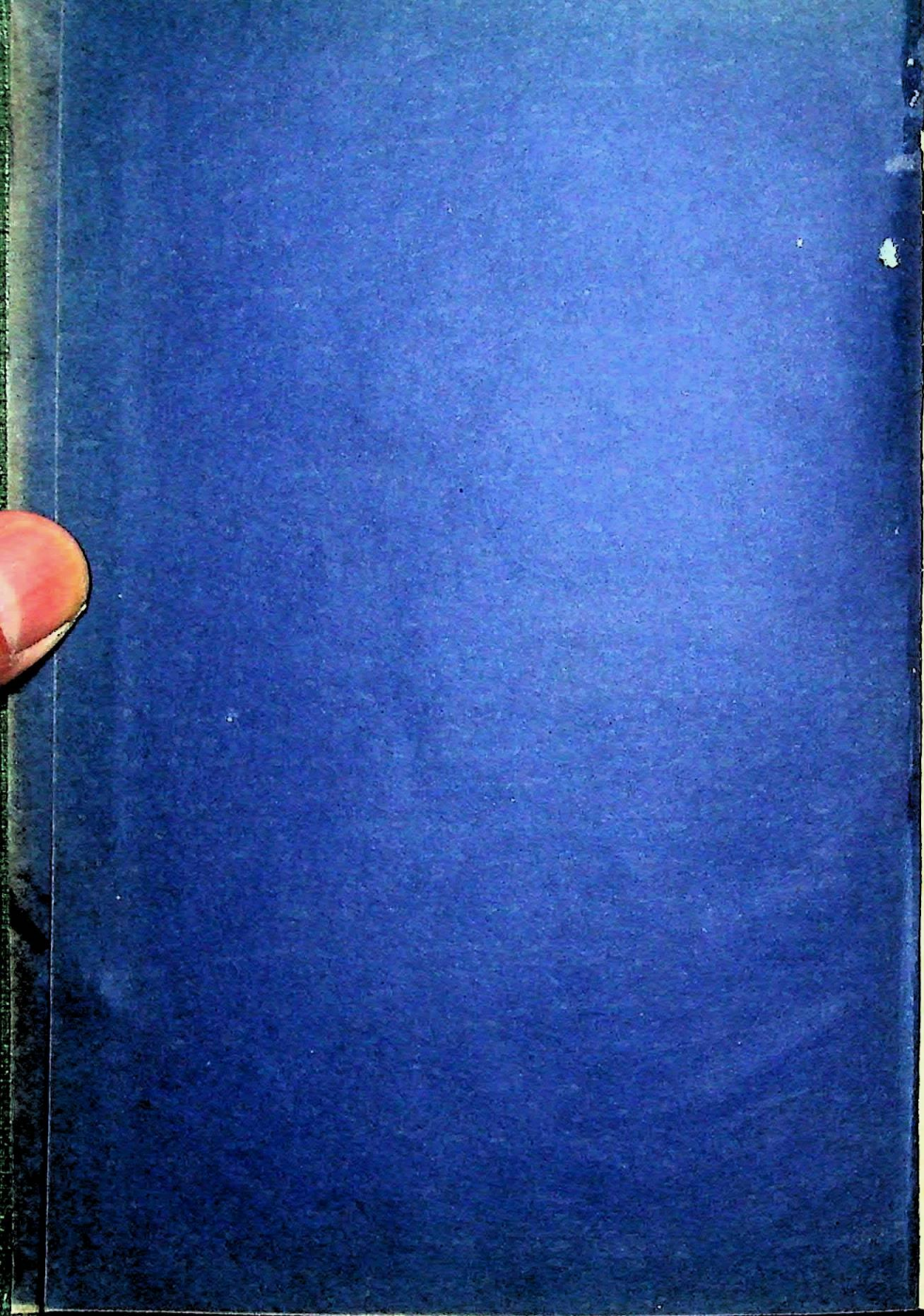
**VOLUME - II**

**GEORGE A. GRIERSON**











# STANDARD MANUAL OF THE KĀSHMĪRĪ LANGUAGE

COMPRISING  
GRAMMAR, PHRASE-BOOK  
AND VOCABULARIES

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VOL. II  
KĀSHMĪRĪ-ENGLISH VOCABULARY



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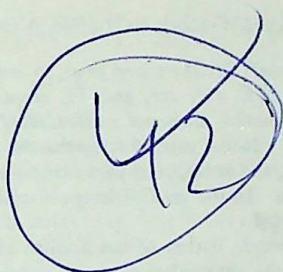


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### PART III

## KĀSHMĪRĪ-ENGLISH VOCABULARY

THIS vocabulary contains every word occurring in Part II of the preceding volume, and every occurrence of each word is registered by means of a reference to the serial number of the sentence in which it is to be found. It is hoped that the student will be able to note the exact idiomatic uses of the words given by means of a judicious employment of these references. In order to save space, when there happen to be numerous references to the same word, hundreds and tens are not repeated. Thus, 430, 66, 74, 5, 91, 4, should be taken as meaning 430, 466, 474, 475, 491, 494; and 1720, 4, 8, 41, 56, 8, 62, means 1720, 1724, 1728, 1741, 1756, 1758, 1762.

Nouns substantive are quoted under their nominatives singular. The only exceptions are those of nouns ending in *k*, *p*, *t*, *ṭ*, and *ṣ*, which, according to §§ 7, 15 (*e*), and 18 (*a*) of the grammar, form their nominatives in *kh*, *ph*, *ṭh*, *ṭh*, and *ṣh*, respectively. In such cases, to prevent confusion with nouns really ending in the aspirated letters, the nouns are quoted without the final *h*, the nominative form being shown immediately after the leading word. The particular declension to which each noun belongs is stated, and from this the gender can be inferred without hesitation, all nouns of the first and second declensions being masculine, while all those of the third and fourth declensions are feminine.

The pronouns are dealt with in great detail, and full examples are given of their idiomatic use. Those which vary for gender are given under the form of the nominative singular neuter. Thus *suh* will be found under *tih*, *yus* under *yih* (2), and *kūh*, *kūṭhāh*, *kāh*, *kaīsi*, &c., under *kēh*. The optional forms of the pronoun *huh* are given separately under *ath*, the dative singular neuter, as this pronominal form has no nominative.

Verbs are quoted under their root forms, which are printed in capital letters, thus, *AN*. The eight verbs whose roots end in vowels, viz. *khyon*<sup>u</sup>, to eat; *chyon*<sup>u</sup>, to drink; *hyon*<sup>u</sup>, to take; *pyon*<sup>u</sup>, to fall; *zyon*<sup>u</sup>, to be born;



*din*°, to give; *nin*°, to take; and *jin*°, to come, are given under *KHĒ*, *CHĒ*, *HĒ*, *PĒ*, *ZĒ*, *DI*, *NI*, and *YI*, respectively. The present tense of the Verb Substantive is shown under *CHHUH*. The rest of it will be found under *ĀS*. In the case of all verbs, the conjugation to which each belongs is stated, and at least one past participle is shown immediately after the leading word. In the case of irregular verbs, every form offering any difficulty is recorded.

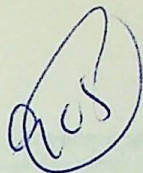
The order of words is that of the English alphabet, but the letter *ḥ* is treated as a separate letter, after *l*.

#### EXPLANATION OF CONTRACTIONS.

abl. = ablative.  
 adj. = adjective.  
 adv. = adverb.  
 ag. = agent.  
 an. = animate.  
 aux. = auxiliary.  
 card. = cardinal numeral.  
 com. gen. = common gender.  
 cond. = conditional.  
 conj. = conjugation.  
 conj. part. = conjunctive participle.  
 conjunct. = conjunction.  
 dat. = dative.  
 decl. = declension.  
 dem. = demonstrative.  
 dim. = diminutive.  
 dir. = direct.  
 dur. = durative.  
 emph. = emphatic.  
 fem. = feminine.  
 freq. = frequentative.  
 fut. = future.  
 fut. pass. part. = future passive participle.  
 (H.), at the end of an article = a word used mainly by Hindūs.  
 imperat. = imperative.  
 inan. = inanimate.  
 ind. = indeclinable.

inf. = infinitive.  
 interj. = interjection.  
 interrog. = interrogative.  
 irreg. = irregular.  
 masc. = masculine.  
 neg. = negative.  
 nom. = nominative.  
 num. = number.  
 obj. = object.  
 obl. = oblique.  
 ord. = ordinal numeral.  
 part. = participle.  
 perf. = perfect.  
 pers. = person, or personal.  
 pluperf. = pluperfect.  
 plur. = plural.  
 pol. = polite.  
 possn. = possession.  
 postpos. = postposition.  
 pr. = pronounced.  
 pres. = present.  
 pron. = pronoun.  
 rel. = relative.  
 sing. = singular.  
 subj. = subjunctive.  
 subst. = substantive.  
 suff. = suffix.  
 voc. = vocative.





## A

*a, ā, ay.* Three forms of a suffix added to verbs, after the pronominal suffixes, if any, and giving an interrogative force. Before them the *kh* of a pronominal suffix does not become *h*, as it does before another pronominal suffix, but a final *h* when preceded by a vowel is dropped, *i*, *i*, or *ɛ* becomes *y*, and a final *u* (but not *u* or *u*) becomes *w*, even when originally followed by such a dropped *h*. Thus *sapadi* + *ā* becomes *sapadyā*, will he become? *sapad* + *ā*, becomes *sapadyā*, did they (masc.) become? *bōvɛ* + *ā* becomes *bōvyā*, did they (fem.) become? *chhēh* + *ā* becomes *chhyā*, is she? and *chhu* + *ā* becomes *chhwā*, is he? but *kor* + *ā* becomes *korā*, pronounced *korā*, was he made? and *kūr* + *ā* becomes *kūrā* (pr. *kūrā*), was she made? After a final *a* the termination and the suffix together become *ā*: thus *kara* + *a* becomes *karā*, shall I make? Note that, according to the usual rule, when *a* follows *y* preceded by a vowel, *y* + *a* becomes *yā*. Thus *chhu* + *y* + *a* is *chhuyā*.

The rules for the use of these suffixes are somewhat complicated, and are not always strictly followed. The following is the most usual custom.

In the first person, or when immediately following a pronominal suffix of the first person, *a* is employed with the singular, and *ā* with the plural. Thus *chhus-a*, am I (masc.)? *chhēs-a*, am I (fem.)? *chhu-m-a*, is there to me? *chhyā* (*chhih* + *ā*, or *chhēh* + *ā*), are we (masc. and fem.)? Occasionally we find *a* used with the plural, as in *hēkaw-a* below.

In the second person singular and plural, or when immediately following a pronominal suffix of the second person, the usual form employed is *a*. Thus *chhukh-a*, art thou (masc.)? *chhēkh-a*, art thou (fem.)? *chhuyē* (for *chhu-y-a*), is there to thee? In the plural, contrary to the rule just stated about final *a*, the final *a* of the termination is elided, so that we have *chhiw-a* for *chhiwa* + *a*, are you (masc.)? *chhēw-a*, are you (fem.)? The suffix *ā* can also be employed with the second person, but is not polite.

In the third person *ā* is alone employed. Thus *chhwā* (*chhu* + *ā*), is he? *chhyā* (*chhēh* + *ā*), is she? or (*chhih* + *ā*) are they (masc.)? or (*chhēh* + *ā*) are they (fem.)? Occasionally we find *a* used with the feminine as in *sapitā* below.

In the feminine it is usual to substitute *ay* (or, after a vowel, *y*) for *a* or *ā*, if a woman is addressed. Thus *karān chhēs-ay*, am I making (a woman is addressing a woman). If she were addressing a man she would say *karān chhēs-a*. Similarly *karān chhē-y* (for *karān chhēh* + *ay*), do we make (if a woman is addressed), but *karān chhyā*, if a man is addressed. In the second person *a* may be substituted for *ay*, so that we have *karān chhēkh-ay* or *karān chhēkh-a*, art thou making? (here a man or a woman



is addressing a woman). Similarly, in the second person plural, *karān chhēwa-y* or *karān chhēw-a*, are you (fem.) making? For the third person we have *karān chhē-y* (*karān chhēh + ay*), is she making, or are they (fem.) making? (a man or a woman is addressing a woman).

Similar negative interrogatives are *nā* and *nay*, qq.v.

Examples of the use of these suffixes occurring in the sentences are:—

*First person singular.* *chhus-a*, am I (198)? *hēkā*, can I (1055)? *karā*, shall I make (1678)? *thawa-n-a*, shall I put it (1152)?

*First person plural.* *hēkaw-a* (for *hēkaw-ā*), can we (1059)?

*Second person singular, masculine.* *chhukh-a*, art thou (147, 363, 91, 806, 1411, 41)? *chhukh-a bōlān*, dost thou speak (1033)? *chhukh-a bōzān*, dost thou consider (1408)? *chhukh-a gō-mot<sup>u</sup>*, hast thou gone (636)? *chhukh-a karān*, dost thou make (95, 693)? *chhukh-a mānān*, dost thou accept (13, 435)? *chhukh-a sapadān*, dost thou become (80)? *chhukh-a thawān*, dost thou put (327)? *chhukh-a wuchhān*, dost thou see (485, 645)? *chhukh-a yiṣhān*, dost thou wish (407, 1882)? *chhukh-a zānān*, dost thou know (58, 81, 121, 457, 524, 837, 85, 1023, 93, 1258, 1323, 1633, 1844)? *gāṭhakh-a*, wilt thou go (1029)? *dikh-a*, wilt thou give (1313)? *hēkakh-a*, art thou able (5, 82, 233, 801, 65, 920, 71, 1056, 70, 1104, 1499, 1530, 1657, 1753, 68)? *karakh-a*, wilt thou make (1412, 1739)? *tuḷakh-a*, wilt thou undertake (1838)? *zānakh-a*, wilt thou know (926)? *chhuh-an-a* (*chhukh + an + a*) *wuchhān*, dost thou see him (243)? *chhuh-an-a zānān*, dost thou know him (799)? *hēkah-an-a*, canst thou (shorten) it (1635)?

Following a pronominal suffix of the second person:—*chhuyē* (for *chhu-y-a*), is there (a masculine thing) to thee (500, 852, 1746)? *chhuyē* (for *chhu-y-a*) *por<sup>u</sup>mot<sup>u</sup>*, hast thou read (872, 1195)? *chhuyē prayān*, is it pleasing to thee (1380)? *chhuyē wuchh<sup>u</sup>-mot<sup>u</sup>*, hast thou seen (282, 911, 1183, 1338, 48)? *chhēyē* (for *chhē-y-a*), is there (a feminine thing) to thee (672, 795, 977, 1434, 80)? *chhē-yē hēchh<sup>u</sup>-mūṣ<sup>u</sup>*, hast thou learnt (a fem. thing), (1199)? *chhē-yē pūr<sup>u</sup>-mūṣ<sup>u</sup>*, hast thou read (a fem. thing) (1275)? *chhē-yē prayān*, is (a fem. thing) pleasing to thee (1456)? *chhē-yē wuchh<sup>u</sup>-mūṣ<sup>u</sup>*, hast thou seen (a fem. thing) (1208)? *ṣē gāṭhi-yē*, dost thou want (1784)? *sapod<sup>u</sup>-yē*, was there to thee (181)? *būz<sup>u</sup>-th-a*, didst thou hear (a feminine thing) (104)? *gond<sup>u</sup>-th-a*, didst thou tie (701)? *hēṣ<sup>u</sup>-th-a*, didst thou take (a fem. thing) (1675)? *karanāwa-th-a*, shall I cause thee to make (985)? *kor<sup>u</sup>-th-a*, didst thou make (264, 1475)? *līb<sup>u</sup>-th-a*, didst thou get (a fem. thing) (1284)? *wālanōw<sup>u</sup>-th-a*, didst thou deliver (the feminine thing) (499)? *wuchh<sup>u</sup>-th-a*, didst thou see (346, 1064)?

*Second person plural.* *diyiv-a*, will you give (1094)?

*Third person singular, masculine.* *chhivā* (*chhuh + ā*), is he (143, 67,



79, 575, 641, 781, 842, 5, 931, 6, 9, 75, 95, 1071, 92, 1136, 1235, 1320, 89, 95, 1405, 1611, 26, 84, 1722, 1811, 76, 1917)? *chhwā lagān*, is it (i. e. duty) payable (597)? *hēkyā*, can he (38, 46)? *kor<sup>u</sup>ā*, was it made (108)? *sapady-ā* (*sapadi* + *ā*), will it be (1310)?

Feminine *chhyā* (*chhēh* + *ā*), is she (69, 294, 416, 810, 1473, 1516, 1730)? *sapūz<sup>u</sup>a* (for *sapūz<sup>u</sup>ā*), did she become (386)?

Plural, masculine. *chhyā* (*chhīh* + *ā*), are they (702)?

Plural, feminine. *chhyā* (*chhēh* + *ā*), are they (1340)?

No examples occur in the sentences of the suffix *ay*.

These suffixes are not usually employed, if there is another interrogative word in the sentence. Sometimes, however, we do find them in such sentences, and then they are added to the interrogative word, and not to the verb, as in (135) *kāity-ā* (*kūt<sup>i</sup>* + *ā*, see *kūt<sup>u</sup>*) *samān chhīh yiwān*, how many come on the average.

*āb*, decl. 1, water. This is the word used by Musalmāns. Hindūs use *pōñ<sup>u</sup>*. Sing. nom. 1034, 1263, 1926; dat. *ābas*, 1314; abl. *āba*, 728; *āba-hanā*, decl. 4, a little water, 160, 883, 1447, 1705; *āba pēh<sup>i</sup>*, upon the water, 745, 1759. *āb-hawā*, decl. 1, water and air; hence, climate, 332; gen. *āba-hawāhuk<sup>u</sup>*, 297.

*abad*, decl. 1, eternity; sing. dat. *abadas*, 650.

*ābād*, adj. ind., populous (of a city), masc. sing. nom., 1355.

*qā<sup>u</sup>r*, decl. 1, a cloud, a collection of clouds, 339, 1662.

*abas*, decl. 1, vanity, absurdity, trifling, 9.

*abyās*, decl. 1, practice, diligent practice, application, 526; a habitual practice, 830. (H.)

*āchh<sup>i</sup>*, decl. 3, an eye, 528; *acch<sup>i</sup> band karith*, having shut (your) eyes, 686; having blindfolded, 205.

*achhur*, decl. 1 [sing. dat. *achharas*; plur. nom. *achhar*; gen. (565) *achharan-hond<sup>u</sup>*], a letter of the alphabet, 1830. (H. Cf. *har<sup>u</sup>f*.)

*adab*, decl. 1, politeness, courtesy; sing. abl. *adaba-sūty*, politely, 944, 1352. *bē-adab*, insolent, impertinent, 909.

*adālat*, decl. 4 (sing. nom. *adālath*, dat. *adālūt<sup>u</sup>*, and so on), a court of law; sing. dat. *adālūt<sup>u</sup>-manz*, 59, 126, 486, 656, 1222, 1750.

*adālat<sup>i</sup>*, decl. 1, the head of a court of justice, a judge; sing. ag. *adālat<sup>i</sup>*, 1003. *ādar*, decl. 1, honour, respect. *ādar karun*, to honour, respect (with dat. of obj.), 1050, 89; to pay respect (to), pay heed (to), 1524. (H.)

*ādat*, decl. 1 (nom. sing. and plur. *ādath*), a habit, practice, custom; nom. sing., 830, 1367, 1561.

*aqij<sup>u</sup>*, decl. 3, a bone, 217.

*adikōrī*, decl. 1, the person in charge of anything, 1751. (H.)

*qā<sup>u</sup>r<sup>u</sup>*, adj. (masc. sing. dat. *qā<sup>u</sup>ris*, and so on; fem. *qā<sup>u</sup>r<sup>u</sup>*), wet, damp, 1904.



- ādy*, decl. 1, a beginning, commencement, 1606. (H.)  
*adyāy*, decl. 4, the chapter of a book, 300; sing. gen. *adyāy-honā*, 378. (H.)  
*āfat*, decl. 4 (sing. nom. *āfat*), a calamity, misfortune, 1165. Cf. *āpat*.  
*afōr*, decl. 4, a rumour, report, 1506.  
*afshān*, decl. 4, tiny pieces of gold-leaf scattered over paper or the like, so as to ornament it, 803.  
*afsūs*, decl. 1, a thing to be regretted; *yih chhuh boḍ* *afsūs*, this is a great pity, 1333.  
*āga*, decl. 1, a master, employer, 623; sing. ag. *āgan*, 166.  
*agan*, *ag<sup>n</sup>nas*, &c., see *ogun*.  
*agar*, conjunct., if, 982.  
*agarchi*, conjunct., although, 829.  
*āgāz*, decl. 1, beginning, commencement, 176.  
*agnas*, *agun*, see *ogun*.  
*āgyā*, decl. 4, an order, command, 1809; sing. abl. *āgyāyi-kinī*, by the order (of so-and-so), 1422; the decision of a jury (sing. nom.), 1003; *karaniich<sup>u</sup> āgyā*, permission to do, 1279; *yih ā<sup>h</sup> āgyā karān chhukh*, what you propose, 663. (H.)  
*āh*, a suffix added to the nominative case singular of any noun, and giving the force of an indefinite article. When a nominative singular ends in an aspirated consonant the aspiration is retained before *āh*, even when not original. In the Persian character, and in works transliterated from the Persian character, this suffix is written *ā*, not *āh*. See Grammar, § 9. The following examples occur in the specimens:—*dāwāh* (*dāwā + āh*) (masc.), a claim, 500; *manāh* (*manā + āh*) (masc.), a prohibition, 761; *kalamāh* (*kalamā + āh*) (masc.), an expression, 1237; *hīth-āh* (*hīl*, nom. *hīth*) (masc.), and *hīlāh* (*hīlā + āh*) (masc.), a pretence, 1383; *jamāh* (*jamā + āh*) (masc.), a deposit, 1439; *alkāb-āh* (masc.), a title, 1798; *sadāh* (*sada + āh*), a sound, 1815; *jyāy-āh* (masc., although *jyāy* is fem.), a place, 353; *jamāth-āh* (*jamāt*, sing. nom. *jamāth*) (fem.), an assemblage, 379; *murath-āh* (*murat*, sing. nom. *murath*) (fem.), a picture, 582; *kath-āh* (fem.), a circumstance, 141, 1236; *lāchha-chhal-āh* (fem.), a wafer, 1877.  
*ahalkār*, decl. 1, an official; plur. abl. *mulki ahalkārau-manza*, (one) from among (i. e. one of) the civil servants, 324.  
*ahankār*, decl. 1, pride, vanity, overweening or insolent behaviour, 964; sing. abl. *ahankāra-nishē*, (abstention) from pride, 1390; *ahankāra barith*, full of vanity, 1863. (H.)  
*ahankōrī*, adj. ind., proud, conceited, vain; masc. sing. nom., 373; plur. nom., 1418. (H.)  
*aiḥ* or *ōb*, decl. 1, a fault, defect, blemish, 485, 1887; blame, disgrace, 199.



*aina*, decl. 1, a looking-glass, mirror, 1103.

*ainak*, decl. 1 (nom. sing. and plur. *ainakh*), glasses to assist the sight, spectacles, 1694.

*aiṭh* or *ōṭh*, card., eight; *aiṭh bajē tān*, till eight o'clock, 1664; *aiṭhan ganṭan*, for (during) eight hours, 1465.

*ak*, card. [sing. nom. *akh* (com. gen.); dat. *akis* (com. gen.); ag. masc. *ak<sup>i</sup>*, fem. *aki*; abl. *aki* (com. gen.)], one; masc. sing. nom., 2, 577, 9, 832, 1026, 1876, 1929; fem. 187, 767, 802; dat. *akis-sūṭy*, together with one (i.e. the number one), 460; *akis brinzis-manz*, in one minute, 1159; *akis warihēs*, for (during) one year, 994; fem. dat. *akis khās kathi*, to one matter, 663; masc. abl. *aki hapta pata*, after a week, 1897; *aki hata thod<sup>u</sup>*, higher (in price) than one hundred, 1078; *aki rēta pata*, after one month, 1178; *aki rētuk<sup>u</sup>*, of one month, 1295; *aki rupayē-hatiich<sup>u</sup> hōnq<sup>u</sup>*, a bill for one hundred rupees, 1254; *aki wakta*, at one time, once upon a time, 1244; *thav aki tarafa*, put to one side, put away, 856; fem. abl. *haftas-manz aki phiri*, once a week, 1601; *prath rēta aki phiri*, once a month, 1773; *aki bajē*, at one o'clock, 529. Idiomatically following the word it qualifies, *wāwa-tanji aki-sūṭy*, (sunk) by a single puff of wind, 1427.

*akh akh* (distributively), one each, 718; *akh . . . akh*, one another, *akh akis-pēṭh*, one upon the other, 1671, 1827; *akh akis madath karun*, to help one another, 116; *akh akis*, one (hates) another, 538; similarly, 667 (excite one a.). *biyē akh*, one more, 924.

Very frequently employed as an indefinite article. Thus, masc. nom., 39, 66, 353, 483, 588, 660, 712, 9, 38, 46, 804, 8, 71, 81, 97, 966, 87, 1017, 21, 45, 1103, 1244, 72, 1346, 97, 1450 (*bis*), 1560, 1612, 29, 37, 93, 1759, 64, 92, 1877, 1902, 6; fem. nom. 185, 310, 582, 614, 703, 800, 34, 924, 1035, 1143, 4, 1244, 68, 1324, 5, 9, 46, 1630, 78, 91; masc. dat. *akis kulis-pēṭh*, on a tree, 333; *akis palas*, (on) a rock, 1548; *akis s<sup>a</sup>has-pēṭh*, on a leopard, 1171; fem. dat. *akis jāyē*, in a (certain) place, somewhere, 634; *akis šarē-hond<sup>u</sup>*, of a sparrow, 617; masc. ag. *aki shālan*, by a jackal, 196; fem. ag. *aki ringi*, by a gust (of wind), 1265; fem. abl. *aki kijiē-sūṭy*, (scratched) with a nail, 1582.

*ak<sup>u</sup>*, decl. 1 (sing. dat. *aklas*), intelligence, wisdom, sense, understanding, 1604. Cf. *bē-ak<sup>u</sup>* and *bē-k<sup>u</sup>*, under *bē*.

*ākār*, decl. 1, a confession, admission, agreement. *ākār karun*, to confess, 383, 769; *kirāyē-hond<sup>u</sup> chhuḥ mē kor<sup>u</sup>-mot<sup>u</sup> ākār*, I have agreed to the rent, 780; *yimyuḥ ākār karun<sup>u</sup>*, to agree to this, 1854; *bōh chhus ākār karān zi*, pledge my word that, 1344.

*ākāsh*, decl. 1, the sky, 692, 1610; sing. dat. *ākāshēs*, (clouds have risen) to (i.e. in) the sky, 1662. (H. Cf. *āsman*.)

*akathanī*, adj., ind., unspeakable, untellable; fem. sing. nom., 1852. (H.)

*akhbār*, decl. 1, a newspaper; sing. gen. *akhbārūk*<sup>u</sup>, 613.

*aksar*, adj., ind., very many, a great many; adv., frequently, 783.

*akyum*<sup>u</sup>, ord. (fem. *akim*<sup>u</sup>), first, the first; sing. abl. *akimi mārčuk*<sup>u</sup>, (a letter) of the first March, i. e. of March first, 1471.

*ala*, decl. 1, a plough, 1346.

*alāka*, decl. 1, connexion, concern, relevance, 375.

*ālakōṇḍul*, decl. 1, a circle; sing. dat. *thawu-n ālakōṇḍalas manz-bōg*, put it in the centre of a circle, 289.

*alānza*, see *alōnd*<sup>u</sup>.

*ALAKAW*, conj. 1 (I past part. *q<sup>l</sup>rōw*<sup>u</sup>; plur. *-rōw*<sup>i</sup>; fem. *-rōw*<sup>u</sup>; plur. *-rāw*<sup>u</sup>; II past part. *-rāvvyōv*), to shake (transitive); imperat. sing. 2 *q<sup>l</sup>rāv*, 1622.

*alāv*, decl. 1, a fire in a pit in the open, a bonfire, 1014.

*alif-bē*, decl. 1, the alphabet (in the Kashmiro-Persian character), 70.

*alkāb*, decl. 1, a style, title of honour (Hindōstānī *khitāb*); sing. nom. with indefinite suffix *alkāb-āh*, 1798.

*almās*, decl. 1, a diamond; plur. nom. *almās*, 996; sing. abl. *almāsa-dār woṣ*<sup>u</sup> (fem. sing. nom.), a diamond ring, 1541.

*alōnd*<sup>u</sup> (fem. *alōnz*<sup>u</sup>), pendent; fem. plur. nom. *thun kunza alānza*, hang the keys (on the nail), 838.

*ālāth*<sup>i</sup>, adj. (fem. *ālūth*<sup>u</sup>), lazy, idle; masc. plur. nom. *ālāth*<sup>i</sup>, 893.

*ālōth*<sup>u</sup>, decl. 2, laziness, idleness; sing. dat. *ālāthi-manz*, in laziness, 892; abl. *ālāthi-nish*<sup>u</sup>, from laziness; 189.

*ām*, adj., ind., common, general; fem. sing. nom., 1321.

*amal*, decl. 1, work, action; *amal karun*, to act (upon); *chyōnis wananas-pēh kara bōh amal*, I shall act upon (or comply with) what you say, 915.  
*ā-mat*<sup>i</sup>, see *YI*.

*amb*, decl. 4, a mango; plur. nom. *amba*, 1211.

*āmdanī*, decl. 4, income, 926.

*am*<sup>i</sup>, *ami*, *amis*, *amiy*, see *ath*.

*ā-mot*<sup>u</sup>, *ā-miūt*<sup>u</sup>, see *YI*.

*amyuk*<sup>u</sup>, see *ath*.

*AN* (1), conj. 1 (inf. and fut. pass. part. *anun*, *anun*<sup>u</sup>; conj. part. *anith*; pres. part. *anān*; I past part. *on*<sup>u</sup>, plur. *an*<sup>i</sup>; fem. *āñ*<sup>u</sup>, plur. *āñ*<sup>u</sup>; II past part. *āñōv*), to bring; *gāthi anun*<sup>u</sup>, please bring (a masc. thing) (see *GA TH* (1)), 1103; *hēkakh-a anith*, can you bring (i. e. get for me)? 801, 1753 (see *HĒK*); *chhuh anān*, he brings forward (arguments), 100; I past masc. plur. 438; fem. sing., 1790; imperat. 2 sing. *an*, 142, 92, 295, 348, 1312, polite, *an-la*, 160, 721, 883, 999; with suff. of 3rd pers. *anu-n*, bring him (or it), 1558; *ānu-n nād dith*, send for him; summon him, 1602.



an (2), see ann.

anādar, decl. 1, disgrace, 549. (H. Cf. *bē-yizzatī*.)

anāj, decl. 1, grain, corn, 814; sing. gen. *anājuk<sup>u</sup>*, 415, 698.

ānand, decl. 1, joy, happiness, 860. (H.)

anāth, decl. 1, lit. without a master, hence, a poor man, an orphan or fatherless person, 1043; plur. nom. *anāth*, 703, 1261. (H. See *bēkas*, *yēlm*.)

Anathnāg, decl. 1. Name of a pargana in Kāshmir, also called Islāmābad, 1615. (*anath*, innumerable; *nāg*, fountains.)

and, decl. 1, the same as *ant*, q. v., an end, termination, 177; *dātagiyē chhu-na and*, there is no limit to (his) generosity, 797.

andar, adv. and postpos., inside; governs the dat. case; *andar yih*, come in, 1772; *yith andar*, in this, 42.

and<sup>a</sup>ra, postpos. (abl. sing. of *andar*, q. v.), from within: governs the abl. case; *bāga and<sup>a</sup>ra*, from in the garden, 721; *khōñ<sup>w</sup> and<sup>a</sup>ra*, (dug) from in (i. e. from) mines, 1158; *yimau dōyau and<sup>a</sup>ra*, from among these two (things), (which is the better?), 1373; *māchha-gana and<sup>a</sup>ra*, out of the honeycomb, 877.

and<sup>a</sup>ryum<sup>u</sup>, adj. (fem. *and<sup>a</sup>rim<sup>u</sup>*), internal, interior, corner; hence (of affection) sincere; masc. sing. nom. *and<sup>a</sup>ryum<sup>u</sup> mahabbath*, sincere affection, 1651; fem. sing. dat. *and<sup>a</sup>rimē dōsi*, to (i. e. on) the inner wall, 1341.

andāza, decl. 1, calculation, estimate, sing. nom., 264.

añē, see on<sup>u</sup>.

añēgañilad, adj., ind., dark (of the night); fem. sing. nom., 466.

añēgoñ<sup>u</sup>, decl. 2, darkness (whether physical or moral); sing. dat. *añēgañis-manz*, in darkness, 467.

Angrīzī, adj., ind., English; fem. sing. nom. *angrīzī bōlī*, the English language, 524; fem. sing. dat. *angrīzī bōlī-manz*, in the English language, 347. Subst. masc., the English language, 176; sing. dat. *angrīzīs-manz*, in English, 680.

anhuhor<sup>u</sup>, decl. 2, an unmarried man, a bachelor, 143.

anis, see on<sup>u</sup>.

anjām, decl. 1, end, termination, completion, accomplishment, 1781; *anjām safadun*, to be completed, finished successfully, 690.

ann or an, decl. 1, food grain; sing. gen. *annuk<sup>u</sup>*, 698.

anōḍī, adj., ind., awkward, clumsy, 140.

anōthī, decl. 4, the condition of one who is *anāth* (q. v.), distress, poverty; sing. gen. *anōthī-handīs hālatas-manz*, in a state of distress, 773. (H.)

ant or and, decl. 1 (nom. sing. and plur. *anth*), an end, limit, 629 (there is no end to his talking), 681 (this is the extent of their learning), 1606 (the sentence has no beginning or end), *wāṭi anth*, it will come to an end, 1781; sing. gen. *antūch<sup>u</sup> fikir<sup>u</sup>*, thought of one's end, preparation for a

- future life, 1068; abl. *anta-rost<sup>u</sup>*, without end, infinite, fem. plur. nom. -*raṣṭha*, 945; *bē-ant(h)*, endless, illimitable, 133, 1335. Cf. *and*. (H.)
- anzyum<sup>u</sup>-manzyum<sup>u</sup>* (fem. *anzim<sup>u</sup>-manzim<sup>u</sup>*), middling in quality, 1153.
- āpadā*, decl. 4, a calamity, misfortune, 822; sing. dat. *āpadāyē-manz*, in misfortune, 1290.
- āpat*, decl. 4 (sing. nom. *āpath*, dat. *āpiṣṭ<sup>u</sup>*, and so on), a calamity, misfortune, 263, 822. The same as *āfat*, q. v.
- apīl*, decl. 4, an appeal in the law-courts (the English word), 87.
- apōr*, postpos., yonside; *watī apōr tarān*, while crossing the road, 1735.
- apoz<sup>u</sup>*, adj. (fem. *apiṣṭ<sup>u</sup>*), incorrect, erroneous, untrue, false, 931; fem. sing. nom., 640, 696; masc. plur. nom. *apaz<sup>i</sup>*, 644. Subst. (decl. 2), an untruth, a lie, 1066.
- aprasan*, adj., ind., dissatisfied, displeased, 806; *chhus ti-handis sangas aprasan*, I dislike their company, 551; *suh aprasan thawun<sup>u</sup>*, to offend him, 1239; masc. plur. nom., 555. (H.)
- Arabī*, decl. 1, Arabic (the language), 96.
- āraḍan*, decl. 4, worship; *āraḍan kariṣṭ<sup>u</sup>*, to worship, 1921. (H.)
- ārām*, decl. 1, rest, repose, 1526.
- āramb*, decl. 1, commencement, beginning; *āramb karun*, to begin, commence; *karun bolun<sup>u</sup> āramb*, to commence to speak (English), 176; *wōñ karaw as<sup>i</sup> kōm<sup>u</sup> āramb*, now we shall commence the work, 351. (H.)
- ar<sup>a</sup>s*, decl. 1, a petition, request, 90, 183, 816, 1319, 1511, 1678.
- arēr*, decl. 1, health, healthiness; sing. dat. *arēras*, 504.
- ārōgy*, decl. 1, good health, freedom from disease, health; sing. dat. *ārōgēs-manz*, in health, 954. (H.)
- arthāt*, adv., that is to say, viz., 718. (H. Cf. *yānē*.)
- ARZ*, conj. 1 (I past part. *orz<sup>u</sup>*; plur. *arzi*; fem. *ürz<sup>u</sup>*; plur. *arza*; II past part. *arzōv*), to earn; conj. part. *hēkun arzith*, to be able to earn, 603.
- arzi*, decl. 4, a respectful representation, a written petition; sing. dat. *arziyē-pēṭh*, on the petition, 950.
- ĀS*, conj. 1 (I past part *os<sup>u</sup>*; plur. *as<sup>i</sup>*; fem. *üs<sup>u</sup>*; plur. *asq*; II past part. *asōv*; construed impersonally in the past tenses, *osu-m*, it was laughed by me); pres. masc. sing. 2 *chhukh asān*, you laugh, 604, 1037; plur. 3 *chhih salāhas-pēṭh asān*, they laugh at advice, 1540. From the abl. inf. is formed *asana-hanā*, fem., a small laugh, a smile, with *kariṣṭ<sup>u</sup>*, to smile, 1668.
- ĀS* (1), conj. 2 [I past part. *ōs<sup>u</sup>*; plur. *ōs<sup>i</sup>*; fem. *ös<sup>u</sup>*; plur. *āsa*; II past part. (*āsōv*) not used], to be (75, 292, 418, 581, 98, 690, 906, 24, 1027, 52, 1360, 1475, 81, 6); to exist (410, 1521, 38). In the future it sometimes indicates probability, as in *āsī*, there will be, i.e. there probably is, 1245. The past tense is employed as the ordinary past tense of the verb substantive, and



means 'I was', &c. Similarly for all other tenses except the present. The present of the verb substantive is *chhus*, I am (see *CIJHUH*). The present of *ās*, *chhus āsān*, which also means 'I am', does not connote mere existence but rather condition, as in *suh chhuh yīkhanvōl<sup>u</sup> āsān* (600), he is eager, where it is implied that he is in a condition of eagerness, or that he is not only eager at the present instant, but is in a general state of eagerness.

This verb is also employed as an auxiliary verb. The past tense is employed exactly like the Hindōstānī *thā*, as in *suh ḡs<sup>u</sup> karān* (*wōh kartā thā*), he was doing: *tam<sup>i</sup> ḡs<sup>u</sup> kor<sup>u</sup>mo<sup>u</sup>* (*us-nē kiya thā*), he had done. The other tenses are employed exactly like the Hindōstānī *hōnā*, as in *suh āsi zānān* (*wōh jāntā hōgā*); *hargāh bōh karān āsahō* (*agar māi kartā hōtā*); *yēduwai mē āsihē kor<sup>u</sup>mo<sup>u</sup>* (*agar māi-nē kiya hōtā*), and so on. It is even employed in this way in the imperative, as in *ās wōthān*, be rising, i. e. make a practice of rising, as compared with *wōth*, rise (only once) (1544, 1881).

As a verb substantive it often governs a dative of possession, then meaning 'to have'. The dative may be a pronominal suffix or a full dative or both. But, if the possessor is in the second person, it must always be expressed by a suffix, whether the pronoun is also fully expressed or not. Thus, *mē āsi*, *āsē-m* (*āsi + am*) or *mē āsēm*, there will be to me, I shall have; *ḡ āsi-y* or *āsi-y* (never *ḡ āsi*), there will be to thee, thou shalt have; *yēm<sup>i</sup> āsi*, to whom there will be, he who will have (1538); or *yēduwai mē-nishē* (Hindōstānī *mērē pās*) *rūpayē āsahōn*, if rupees had been to me, if I had had money (1432). The following examples of this verb used as a verb substantive occur in the sentences. A few slight variations of meaning will be noted as they occur.

Inf. and fut. pass. part. *āsun*, *āsun<sup>u</sup>*, 1521; gen. sing. *r<sup>u</sup> āsanuk<sup>u</sup>*, (a certificate) of being good, of good character, 292; *dyār* (nom. plur. masc.) *āsanuk<sup>u</sup> fōida*, the profit of the existence of wealth, 1538; abl. sing. *na āsana-kin<sup>i</sup>*, owing to there not being (a cook), 410; *long<sup>u</sup> āsana-kin<sup>i</sup>*, owing to being lame, 1027; *wong<sup>u</sup> āsana-kin<sup>i</sup>*, owing to (the hand) being injured, 1052; fem. sing. nom. *gāthi di<sup>r</sup> yīkē āsi<sup>n</sup>*, resolution is required (see *gāth* 1), 1521.

Pres. 3 sing. masc. *chhuh diwān āsān*, he makes a practice of giving, 365; *anāj chhuh āsān*, grain is produced (in this country), 814; *chhuh āsān*, 600, 993, 1162, 1314 (there occurs), 1458; fem. *chhēh āsān*, 402, 753; masc. plur. *chhih āsān*, 825, 1224. In all these, as explained above, a habitual condition is expressed.

Past masc. sing. 1 *ḡsus*, I was, 940, 1075; 3 sing. masc., he or it was, *ḡs<sup>u</sup>*, 266, 311, 415 (there was), 689 (there was), 98 (there was), 998, 1307, 87;

*ōsu-y*, there was to thee, 1226; *ōs<sup>u</sup>-na*, it was not, 138, 1232; *nīzīkh-iiy*, *ōs<sup>u</sup>*, it nearly happened (that), 1331; fem. *ōs<sup>u</sup>*, 445 (there was), 66, 698, 1489; *ōs<sup>u</sup>-na*, there was not, 891; masc. plur. 3 *ōs<sup>i</sup>*, 265 (here there are two sing. subjects, the nearer of which is masc., the other being fem.), 722, 1063, 1433, 46 (two sing. subjects, one masc., the other, the nearer, fem.), 1832.

Fut. and pres. subj. sing. 3 *āsi*, 75, 418, 581, 98, 906, 1360, 1475; *yēmīs āsi-na*, to whom there may not be, who has not, 1538; plur. 3 *āsan*, (if) they be, 1481; they will be, 1486; *āse-m*, it will be (necessary) to me, 1011; *āsi-y*, it will be (necessary to be gone) by thee (suff. of ag.), 901.

Past. cond. sing. 3 *āsīhē*, 690, 924; plur. 3 *mē-nishē āsahōn*, (if) they had been to me, if I had had them, 1432.

We may quote the following examples of the use of this verb as an auxiliary:—

Past. A. forming an imperfect,—masc. sing. 1 *ōsu-s yiškān*, 1679; 3 *ōs<sup>u</sup> khasān*, 333; *ōs<sup>u</sup> nērān*, 102; *ōs<sup>u</sup> rōzān*, 1272; plur. 3 *ōs<sup>i</sup> marān*, 1710; *ōs<sup>i</sup> wartāwān*, 224; *ōs<sup>i</sup> zāgān*, 1709.

B. forming a pluperfect,—masc. sing. 1 *ōsu-s gō-mot<sup>u</sup>*, 218, 1132; neg. *ōsu-s-na drā-mot<sup>u</sup>*, 829; 3 *ōs<sup>u</sup> nyū-mot<sup>u</sup>*, 1527; *ōsu-y kor<sup>u</sup>-mot<sup>u</sup>*, thou hadst made, 62; plur. 3 *ōs<sup>i</sup> šal<sup>i</sup>-mat<sup>i</sup>*, 1; *ōs<sup>i</sup> ā-mat<sup>i</sup>*, 1218; fem. sing. 3 *ōs<sup>u</sup> wōš<sup>u</sup>-mūš<sup>u</sup>*, 1350.

Future and pres. subj. A. forming durative present, sing. 2 neg. *yih š<sup>h</sup> zānān āsakh-na*, (anything) which you may not understand, 677; 3 *yus rūpayē dārān āsi*, he who may owe money, 476.

B. forming fut. perf. sing. 3 *āsi kēh rūd<sup>u</sup>-mot<sup>u</sup>*, something has probably remained, 1245.

Imperative, forming durative imperative, sing. 2 *ās wōthān*, make a practice of rising, 1544, 1881 (see above).

Past conditional. A. forming, with pres. part., a durative conditional, sing. 1 *hargāh bōh zānān āsahō* (Hindōstānī *agar maī jāntā hōtā*), if I had been knowing, 1240.

B. forming, with past part., periphrastic past conditional, sing. 3 and 1, *yēduwai mē āsīhē por<sup>u</sup>-mot<sup>u</sup>*, *ta āsahō bōh ōlīm* (Hindōstānī *yadī maī-nē parhā hōtā, tō maī ālīm huā hōtā*), if I had read, I should have become learned, 1357.

*ās* (2), see *YI*.

*as<sup>a</sup>l*, decl. 1, root, origin, 1258; adj. ind., real, hence, chief, main; masc.

sing. nom. *as<sup>a</sup>l matlab*, the chief object or reason (for coming), 311; *as<sup>a</sup>l mōlikh*, the real master, the principal owner in a business, 1391.

*as<sup>a</sup>lī*, adj. ind., real, original (not a copy); masc. sing. nom. *as<sup>a</sup>lī lēkhun<sup>u</sup>*, the original writing, 1259.



*āsān*, adj., ind., easy, not difficult, 842; *āsān-pōthi*, easily, 1336.

*asana-hanā*, see *AS*.

*asar*, decl. 1, impression, impress, 917; the result, effect (of a medicine), 616.

*asbāb*, decl. 1, goods, chattels, articles, effects (in these senses used in sing.), property, 146, 474, 615, 1568, 1745; *yinuk<sup>u</sup> ta gaṭhanuk<sup>u</sup> asbāb*, the imports and exports, 911; sing. gen. *asbābuk<sup>u</sup>*, 990; *asbābiich<sup>u</sup> rahdār<sup>i</sup>*, a pass for the goods, 1284; *asbābaki niniich<sup>u</sup> rakidōr<sup>i</sup>*, a pass (or permit) for carrying the goods, 1312; sing. dat. *asbābas-pēh*, on the property, 581; furniture, *prath tarahuk<sup>u</sup> asbāb*, all kinds of furniture, 792; luggage, 1116; a machine, sing. gen. *asbābuk<sup>u</sup>*, 1118.

*asē*, see *bōh*.

*āsh*, decl. 4, hope, expectation, 207, 672, 795, 879, 983, 1480. (H. Cf. *wummēd*.)

*ashōd*, decl. 1, an error (in writing), 1219 (properly an adj.). (H.)

*ashōdī*, decl. 4, an error, mistake (in writing), 645, 1303; *kaḍi suh ashōdī*, he will criticize, 442; plur. nom. *ashōdiyē*, 1481. (H. Cf. *galatī*.)

*āshkar* (1), decl. 1, astonishment, surprise, 77, 89, 1760; *āshkar karun*, to be surprised, 1761, 1919; sing. gen. *āshkariich<sup>u</sup> kath-āh*, a remarkable occurrence, 1236.

*āshkar* (2), adj., ind., wonderful, extraordinary, odd, unusual; masc. sing. nom., 1237; fem. sing., 323, 683; masc. plur. nom., 1654.

*āshkarī*, adj., ind. The same in meaning as *āshkar* (2), masc. sing. nom., 572; fem. 455.

*as<sup>i</sup>*, see *bōh*.

*āsmān*, decl. 1, the sky, 692, 1610; sing. dat. *āsmānas*, (clouds have risen) to (i. e. in) the sky, 1662.

*asmōn<sup>i</sup>*, adj., ind., sky-blue, 246.

*asta*, decl. 1, a cubit; plur. nom. *asta*, 450.

*astar*, decl. 1, the lining of a garment; sing. nom. 1079.

*atawār* (decl. 1, plur.), manners, conduct; plur. nom. 383, 1050; gen. *atawāran-hond<sup>u</sup>*, 1874.

*ath*, pron. demonst., that (within sight), this, both substantive and adjective. It is commonly referred to the pronoun *huh*, and is defective. It has three genders, (1) masc. animate, (2) fem. animate, (3) inanimate (whether masc. or fem.). In most forms the masc. and fem. animate are the same. When this is the case, the form will be indicated simply by 'an'. The following forms have been noted:—dat. sing. an. *amis*, inan. *ath*; gen. sing. an. *am<sup>i</sup>-sond<sup>u</sup>* or *a-sond<sup>u</sup>*, inan. *amyuk<sup>u</sup>*; ag. masc. an. *am<sup>i</sup>*, fem. an. *ami*, inan. *am<sup>i</sup>*; abl. an. and inan. *ami* or *awa*. No plural forms have been noted, nor any for the nom. an. sing., but the grammars give forms for the plur., viz. nom. masc. *am*; fem. *ama*; dat. *aman*; ag. and abl.

*aman*; gen. *aman-hond*" or *ahond*". The following examples occur in the sentences: dat. for acc.) sing. inan. subst. 502; dat. sing. an. *amis chhih*, there are to her, she has, 1018; inan. subst. 1031, 1481; (for acc.) 502: *ath khar*"ch, expenditure for this, 1026; *ath-manz*, in this, in it, 554, 625, 979, 1250; adj. *ath aushēdas*, to this medicine dat. of possession, 1249; *ath bēmārē*, (how much time passed for thee) for (i.e. in) this disease? 896; *ath kāmē*, this work (dat. in sense of acc.), 1441; *ath kāmē lāyēkh*, competent for this work, 363; *ath kāmē lag<sup>1</sup>-mat<sup>1</sup>*, employed for this work, 1025; *ath kāmē-manz*, in this business, 45; *ath kathi-pēh*, upon this subject, 99, 910; *ath kaparas*, this cloth (dat. for acc.), 966; *ath lēkhanas-manz*, in this writing, 645; *ath pachē*, this board (dat. for acc.), 1576; *ath kitābi*, to this book, 936; gen. sing. an. *am<sup>1</sup>-sōnd*", his, 435; inan. *amikis karanas*, for the doing of this, 1521; *amich<sup>1</sup> gūj<sup>1</sup>*, its kernel, 1012; abl. sing. subst. *ami-sūty*, on account of this, by means of this, 80, 3, 924, 1402; adj. *ami kāmī-kāra-sūty*, 795; *ami kathi-hond*", of this affair, 870; *ami khabari-sūty*, owing to this news, 1001; *ami kathi-sūty*, (will result) through this measure, 1529; *ami sabaha*, for this reason, 536.

To emphasize this pronoun *i* or *y* is added. Thus, *ath<sup>1</sup>-manz*, in this very thing, 1416; *amiy sabaha*, for this very reason, 483; *amiy-sūty*, owing to this very thing, 376.

*atha*, decl. 1, the forearm, hand, 833, 1052, 1727; *khunūn atha*, to throw the hand, to interfere, 980; *tam<sup>1</sup> nyūv mē atha mūritl*, he snatched from my hand, 1672; sing. gen. *athakis chhōkas*, to the wound of my hand, 1665; ag. *tam<sup>1</sup> lēkhanōv mē athi khath*, he made me write a note with my own hand, 1120; *khōvāri atha*, (he writes) with the left hand, 1052; abl. *khōvāri atha-sūty*, (he holds the pen) with his left hand, 874; plur. nom. *atha*, 193, 494, 1888; dat. *athan*, 1553; *atha-panja jōra*, a pair of gloves, 808; *atha-ro<sup>1</sup>*", hand-seizing, help, 55; patronizing, 1292.

*āfichē, āfikē*, see *āf*".

*A* *E*, conj. 3 (II past part. *āiv*, plur. *āiy*; fem. sing. and plur. *āiyē*; III past part. *āiyēv*, plur. *āiyēy*; fem. *āiyēyē*; IV past part. *āiyav*), to enter: conj. part. *hēky-ā ākilh*, can he enter? 38; fut. sing. 3 *āki gūphas-manz*, he will enter the cave, 639; *āki-na bihishhtas*, it will not enter heaven, 941, II past masc. plur. 3 *āiy shaharas-manz*, they (masc.) entered the city, 1774. *auzār*, decl. 1, an implement, machine; sing. gen. *auzārūk*", 1118.

*āv, āwa, āw-ā*, see *YI*.

*awa*, see *ath*. Its emphatic form is *gwa-y*.

*awasar*, decl. 1, an opportunity; sing. nom. 783, 1891. (H. Cf. *maukā*.) *arwash*, adj., ind., necessary; masc. sing. nom. 127, 910 (necessary, important), 1201; fem. 285, 631 (necessary, needed, wanting), 1489. Adv., of necessity, necessarily, certainly, 747, 1294, 1685. (H. Cf. *zarūr*.)



āwāshēkatā, decl. 4, need, necessity, 647 (urgency, importance), 699 (necessity). (H. Cf. *zarūrāt*.)

āwāshēkh, adj., ind., necessary; masc. sing. nom. *mē chhuh gathon<sup>u</sup> āwāshēkh*, it is needful for me to go, 1203; *chyōn<sup>u</sup> yun<sup>u</sup> ōs<sup>u</sup>-na āwāshēkh*, there was no occasion for your coming, 1232; 1493; fem. sing. nom., 1127; *yih kath chhēh āwāshēkh*, this is a matter of special importance, 647; *yih kōm<sup>u</sup> chhēh āwāshēkh*, this business is urgent, 1857. (H. Cf. *zarūr*.)

āwāz, decl. 4, a sound, noise, voice, 1686.

āwēkhār, decl. 1, want of consideration, heedlessness, inattention, 922. (H.)

āwīshwōsī, adj., ind., mistrustful, suspicious; masc. sing. nom. *āwīshwōsī banun<sup>u</sup>*, to feel mistrust, 1173 (lit. to become mistrustful). (H.)

āwōī, decl. 4, a rumour, report, 987.

ay (1), conjunct., if. Appended to the subject of the sentence in *akh tēmō<sup>u</sup>-ay yīkhī*, if a spark wish (1691); and *ē<sup>a</sup>-ay yīkhakh*, if thou wish (1907).

ay (2), see *a*, *ā*, *ay*.

āy, see *YI*.

ayālbār, adj., ind., having a family, possessing a family; masc. sing. nom., 697.

āyē, āyēy, see *YI*.

āyēnda, decl. 1, the future; sing. gen. *āyēndachē katha*, things of futurity, 793.

ayōgy, adj., ind., unfit, improper, unbecoming, 919, 1834, 40. (H. Cf. *nā-lōikh* and *nā-munōsib*.)

āyot<sup>u</sup>, adj. (fem. *āyīē<sup>u</sup>*), dependent upon, subject to, obedient (to: masc. sing. nom. *myōnis arēras āyot<sup>u</sup>*, dependent on my state of health, 504; masc. plur. nom. *mājē-mōlīs āyē<sup>i</sup>*, (they are) obedient to their parents, 1224. (H.)

āyōv, see *YI*.

az, adv. (when used as noun, irreg. sing. gen. *azyuk<sup>u</sup>*, q. v.; abl. *azi*), to-day, 411, 630, 712, 79, 859, 91, 1247, 1358, 1401, 1615, 32, 1819; *az-rātas*, to-night, 654; *az-rāt-kyut<sup>u</sup>*, for to-night, 634, 1097; *az-shāmas*, this evening, 1449; *az-sul<sup>a</sup>han*, this morning, 146; *az-tām*, up to to-day, up to now, still, yet, 70, 143, 545, 705, 1712; *az-tāñ* = *az-tām*, 14, 1357; sing. abl. *az<sup>i</sup>-pētha*, from even to-day, 1068.

azāb, decl. 1, punishment, torture, 860.

āzād, adj., ind., free, unrestrained, independent, 935.

ĀZMĀW, conj. 1 (I past part. *āzmōw<sup>u</sup>*), to try, test; to try conclusions with, (of a work) to try to do it, 1826 (inf. *āzmāwun<sup>u</sup>*).

azyuk<sup>u</sup>, adj., properly irreg. gen. of *az* (fem. *azich<sup>u</sup>*), of or belonging to to-day, 33; dat. *azikisūy dākas-manz*, (the letter must go) by to-day's post, 846; *yātūwai ē<sup>a</sup>h azikis dākas khath ladakh*, if you send the letter

by to-day's post, 1359; *azikis lilāmas*, at to-day's auction, 1109; abl. *aziki nilāmuk<sup>u</sup>*, of to-day's auction, 282; fem. sing. nom., 33.

## B

*bab*, decl. 1, a father; sing. dat. (for acc.) *babas*, 256.

*bāb*, decl. 1, the chapter of a book, 300; sing. gen. *bābuk<sup>u</sup>*, 378.

*bābū*, a Bābū, the Indian title, not native to Kashmir. As an honorary prefix it is immutable, but as an independent noun it is treated as a proper name, and its genitive is *bābyun<sup>u</sup>*, as in *bābinis bāgas-manz*, in the Bābū's garden, 825.

*BACH*, conj. 3 (II past part. *bachyōv*, plur. *bachyēy*; fem. sing. and plur. *bachyēyē*), to escape, be saved, be preserved. II past, masc. sing. 3, *bachyōv*, (my life) was preserved, 1379.

*bacha*, decl. 1, the young of man or animals: *bāl-bacha* (nom. plur.), children; plur. nom. *bacha*, 1792 (cubs of a tiger); dat. (for acc.) *bāl-bachan*, 1920. The word is sometimes spelt *bachya* (i.e. *bashē*), to prevent its being read as *baṣa*.

*BACHARĀW*, conj. 1 (causal of *BACH*), (I past part. *bach<sup>r</sup>rōw<sup>u</sup>*, plur. *-rōw<sup>t</sup>*; fem. *-rōw<sup>u</sup>*, plur. *rāwē*; II past part. *-rōvyōv*), to save; past, *mē bach<sup>r</sup>rōw<sup>u</sup>*, I have saved, protected, preserved, 1575.

*bachat*, decl. 4 (sing. nom. *bachath*; dat. *bachūṣ<sup>u</sup>*), savings, surplus earnings, 1439.

*BAD*, conj. 3 (II past part. *badyōv*, plur. *-yēy*; fem. sing. and plur. *yeyē*), to go, proceed; to become large, increase, 932, 1780; to grow tall, 826; to spring up fast, be rank (of weeds and the like, or crops), 1704; to rise (of prices), 1545. Inf. gen. *baḍanuk<sup>u</sup> laganāwun<sup>u</sup>*, a means of (or tendency to) increase, 1780; II past, masc. sing. 3 *badyōv*, 1545; plur. 3 *badyēy*, 932; pres., masc. sing. 3 *chhukh baḍān*, 1704; perf., masc. sing. 2 *chhukh badyō-mot<sup>u</sup>*, 826. Cf. *baḍa*, *boḍ<sup>u</sup>*.

*bāḍ*, decl. 1, a jester, 995.

*baḍa*, adv., very, very much, 98, 212, 69, 76, 373, 6, 96, 430, 66, 74, 5, 91, 4, 6, 534, 9, 54, 90, 91, 620, 75, 97, 765, 72, 861, 1107, 34, 1355, 1426, 1660, 1, 1856. In all these instances the adverb qualifies an adjective. The word is also employed as an adjective, instead of *boḍ<sup>u</sup>*, q.v., and when so employed is indeclinable. Thus, masc., sing. nom., 437, 878, 1413, 88, 1760, 1822; abl., 633, 762 (*baḍa zōra-kin<sup>i</sup>*, cf. *baḍi zōra*, 873); fem., sing. nom., 512, 601, 57, 1107, 87, 1640; abl., 498.

*BADAL* (1), conj. 3 (II past part. *badalyōv*, plur. *-yēy*; fem., sing. and plur. *yeyē*), to be changed, to change; inf. abl. *badalana-pukhy*, for change (of air), 297; fut. 1 ass. part. masc. plur. nom. *badalan<sup>i</sup>* (clothes are) to be changed, 298.



- badal* (2), postpos. governing abl., in exchange for, as a substitute for *kākaza badal*, (leaves) instead of paper, 1740.
- badal* (3) or *badala*, decl. 1, change, exchange, alteration; *badala karun*, to exchange, 666; *badala sapadi-na*, alteration will not take place, it cannot be altered, 73; (sing. abl.) used as adv. = *badal* 1, *tath badala*, in exchange for that, 664.
- BADALĀW*, conj. 1 (I past part. *badalōw<sup>u</sup>*, plur. *-lōw<sup>i</sup>*; fem. *-lōw<sup>u</sup>*, plur. *-lāw<sup>e</sup>*), to cause to be changed, to alter; fut. sing. 1, *badalāwa*, 72.
- BADĀRĀW*, conj. 1, (I past part. *baq<sup>n</sup>rōw<sup>u</sup>*, plur. *rōw<sup>i</sup>*; fem. *-rōw<sup>u</sup>*, plur. *-rāw<sup>e</sup>*), to increase, make larger; *khabar fōjaki baq<sup>n</sup>rāwanūch<sup>u</sup>*, a rumour of increasing the army, 933.
- bad-ētikād*, adj., ind., mistrustful, 1173.
- baq<sup>i</sup>*, see *baq<sup>u</sup>*.
- bad-shēk<sup>u</sup>*, adj., ind., deformed (of personal appearance), 489.
- bāg* (1), decl. 1, a share, portion; *thawu-n ālakōṇḍalas manz-bāg*, put it in the centre of the circle, 289.
- bāg* (2), decl. 1, a garden, 168; sing. dat. *bāgas*, 1399 (*dativus commodi*); *bāgas-manz*, in the garden, 78, 777, 825, 1127, 1313, 1596, 1688; gen. sing. *bāguk<sup>u</sup>* *bar*, the garden gate, 796; *bāgūch<sup>u</sup>* *dōs*, the garden wall, 1883; *bāgach<sup>e</sup>*, 782, 1454; abl. sing. *bāga-and<sup>a</sup>ra*, from in the garden, 721.
- bāg<sup>e</sup>*, decl. 1, prosperity, luck, 1413.
- bahādur*, adj., ind., brave, valiant, 1081.
- bahāṭ*, decl. 4 (sing. nom. *bahāṭh*), a large kind of cargo-boat; used in the rivers of Kashmīr; sing. dat. *bahāṭi* (in sense of acc.), 1; gen. *bahāṭi-hanz<sup>e</sup>* *kirāy<sup>e</sup>-hond<sup>u</sup>*, of the freight of the boat, 780; abl. *bahāṭi hīma*, an insurance on the boat, 972; *bahāṭi-hōns<sup>u</sup>*, a boatman of such a boat, plur. nom. 1.
- bahī*, decl. 4, an account book, 999.
- BAJ*, conj. 3 (a verb borrowed from Hindi, the true corresponding Kāshmiri root being *waz*), to sound (of a bell or clock). II past, masc. sing. 3 *kyāh bajyōv*, what o'clock is it? 336, 885; (noun of agency) *ganṭa baja-wunu-y*, as the clock strikes, on the stroke of the clock, 1728; inf. dat. *sa<sup>h</sup> bajanas tayār*, (the clock is) ready to strike two, 337.
- baj<sup>e</sup>* (1), see *baq<sup>u</sup>*.
- baj<sup>e</sup>* (2), a word borrowed from Hindi to signify 'o'clock'. *aki baj<sup>e</sup>*, at one o'clock, 529; *aīṭh baj<sup>e</sup> tām*, till eight o'clock, 1664; *dahi baj<sup>e</sup>*, at ten o'clock, 126, 1531.
- baj<sup>e</sup>r*, decl. 1, greatness, whether of size or dignity, 1416.
- bakār*, adj., ind. (fem., 1752), useful, requisite, 526, 1011; *kaparas chhuḥ*

*astar bakār*, the cloth wants a lining, 1079; *yiyi-na bakār*, it will be in vain, 1752.

*bakawās*, decl. 1, loquacity, prating, 1214.

*bakawōs*<sup>i</sup>, adj., ind., talkative, loquacious, 357.

*bakhchish*, decl. 4, a gift, present; *kar<sup>t</sup>tarw bakhchish*, please give, 1450.

*bal* (1), decl. 1, bodily strength, force, 1726. (H.)

*BAL* (2), conj. 3 (II past part. *balyōv*, plur. *balyēy*; fem. sing. and plur.

*balyēyē*), to be convalescent, recover, get well. II past, masc. sing. 3, 201; perf. *chhuh balyō-mot<sup>u</sup>*, (the wound) is healed, 854.

*BAL<sup>A</sup>RĀW*, conj. 1 (I past part. *ba<sup>r</sup>rōw<sup>u</sup>*, plur. *-rōw<sup>u</sup>*; fem. *-rōw<sup>u</sup>*, plur. *-rāwē*), to cure; I past, with suff. of 1st pers. sing. *ba<sup>r</sup>rōw<sup>u</sup>-s*, I was cured, 454.

*balavīr*, adj., ind., bold, brave, 214. (H.)

*balavīrī*, decl. 4, bravery, courage, 429. (H.)

*bāl-bacha*, decl. 1, dat. (for acc.) plur. *bāl-bachan*, children, 1920.

*BAN*, conj. 3 (inf. *banun*, *banun<sup>u</sup>*, 1173; noun of agency *banawun<sup>u</sup>*, 881; pres. part. *banān*; II past part. *banyōv*, plur. *banyēy*; fem. sing. and plur. *banyēyē*), to be made, 240, 329, 748, 810, 1129, 1453; to be formed, built, 881, 987; to be, to become, 1173; to be possible, 868, 947; fut. and pres. subj. sing. 3 *banī*, 868, 987; with neg. interrog. *banī-nā*, will it not be possible? 947; pres. masc. sing. 3, 1453; fem. sing. 3, 329; plur. 3, 240, 748; perf. masc. sing. 3 *chhuh sangimarmaruk<sup>u</sup>* *banyō-mot<sup>u</sup>*, it is made of marble, 1129; fem. sing. 3 *chhy-ā banyē-mū<sup>u</sup>*, 810. The material is generally either in the genitive, as in the last example but one, or as in *ā<sup>t</sup>ichē chhēh tēchē banān*, loaves (fem. plur.) are made of flour (748), or else in the abl. case governed by *sūty*, as in *mē<sup>t</sup>i-sūty*, (made) of earth (240, 329); *sōna-sūty* (made) of gold (810). In 1453, the material (*zachēn*, of rags) is in the genitive with the suffix, *hond<sup>u</sup>*, omitted.

*bāna*, decl. 1 (nom. plur. the same, 606), an earthenware vessel, a basin, 431, 606.

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*BANĀW*, conj. 1 (I past part. *banōw<sup>u</sup>*, plur. *banōw<sup>u</sup>*; fem. *banōw<sup>u</sup>*, plur. *banāwē*; II past part. *banāvyōv*), to make, manufacture, compose; noun of agency *banāwawōl<sup>u</sup>*, the author (of a book), 131; inf. *banāwun<sup>u</sup>*, abl. *banāwani*, (I am going) to have (a pair of shoes) made, 185; pres. masc. sing. 1 *chhus banāwān*, 369; 2 *chhukh banāwān*, 1435; plur. 3 *chhih banāwān*, 606; I past fem. sing. *banōw<sup>u</sup>*, 800;



- perf. fem. sing. *chhēh banōw<sup>u</sup>-mūḥ<sup>u</sup>*, 900. Imperat. sing. 2 *banāw*, 1144.
- band*, adj., ind., bound, tied, stopped; *shāh gō-m band*, breath was stopped for me, I was out of breath, 235; *achh<sup>i</sup> band* (fem.) *karith*, having blindfolded, 205; having shut the eyes, with the eyes shut, 686; *band karun*, to shut (a door), 1640; to cease (talking), 287; to detain a person, 516; *band rōsun*, to be stopped or adjourned (of a meeting or ceremony), 33; *band tharun*, to keep under control, 1605.
- bandūk*, decl. 1 (nom. sing. and plur. *bandūkh*), a gun, 1092.
- bāng*, decl. 4, the crow of a cock. *kōkur chhuh bāng diwān*, the cock crows, 444.
- Bangāl*, decl. 1, Bengal; *Bangālas-manz*, in Bengal, 182, 869, 1193; *bangāluk<sup>u</sup>*, of Bengal, 1128.
- bank*, decl. 1, a bank (the counting-house), the English word borrowed; sing. dat. *bankas-manz*, in the bank, 1439.
- bāpār*, decl. 1, merchandise, trade, trading, 107; gen. sing. *bāpār<sup>u</sup>*, 353, 1147; *bāpār karun*, to trade, 665.
- bāpath*, postpos., about, concerning. Governs either (a) the abl. of the gen. masc., or (b) the abl. case. Thus (a) *zanānan-handi bāpath*, concerning or in respect to (all) women, 660; *kahandi bāpath*, concerning what things, 1483; (b) *kathi bāpath*, concerning the matter, 1864, *chāla-calana bāpath*, concerning (his) conduct, 1871.
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- bar* (2), decl. 1, a door, a gate, 796, 1248; gen. *baruk<sup>u</sup>*, 1848.
- barābar*, adj., ind., equal, coinciding, 641; even, level, 651 (fem. plur.), 1060; agreeing, unanimous (of an opinion), fem. plur. nom., 1843; unanimous (in opinion), 1832 (masc. plur. nom.); adv., continuously, 923, 1421.
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- barbād*, adj., ind., ruined, destroyed; *suh gathi barbād*, he will be ruined, 1555.
- barg*, decl. 1, a leaf of a tree or of paper; *barga-hanā*, dim., fem., a small leaf; *lōk<sup>u</sup> kākaz bargā-hanā*, a small piece of paper, 1325.
- barham*, in *darham-barham*, confused (of work), 387.
- barith*, adj., ind., full, filled, 789. The word usually governs the thing which fills in the abl. case, as in *mōshkani-dāra barith*, filled with perfume, 1307; *kōnyau barith*, filled with pillars, 1328; *sēki barith*, full of

*astar bakār*, the cloth wants a lining, 1079; *yiyi-na bakār*, it will be in vain, 1752.

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- perf. fem. sing. *chhīh banōw<sup>u</sup>-mū<sup>t</sup>*, 900. Imperat. sing. 2 *banāw*, 1144.
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- barbād*, adj., ind., ruined, destroyed; *suh gāthi barbād*, he will be ruined, 1555.
- barg*, decl. 1, a leaf of a tree or of paper; *barga-hanā*, dim., fem., a small leaf; *lōk<sup>u</sup> kākaz bargā-hanā*, a small piece of paper, 1325.
- barham*, in *darham-barham*, confused (of work), 387.
- barith*, adj., ind., full, filled, 789. The word usually governs the thing which fills in the abl. case, as in *mōshkani-dāra barith*, filled with perfume, 1307; *tēnyau barith*, filled with pillars, 1328; *sēki barith*, full of

- sand, 1571; *d'ha barith*, full of smoke, 1669; *dimāga barith*, full of vanity, 1863. We have a different idiom in *yihanzan kāmēn chhēh dagā-bōzī barith*, 1816, lit. to their actions is full (complete) treachery, i.e. their conduct is full of treachery.
- barkarār*, adj., ind., fixed, unchangeable, 1835.
- barkhāst*, adj., ind., broken up, dismissed (of a meeting), 1531 (fem.).
- barkhilāf*, adj., ind., contradictory, inconsistent; *barkhilāf hāwun*, to show the reverse of true, to misrepresent, 1170.
- barpūr*, adj., ind., filled, full to overflowing, 745.
- bāshā*, decl. 4, a language, 1033. (H.)
- bāt*, decl. 4 (sing. nom. *bāth*, plur. nom. *bāta*), a word, in *katha-bāta* (plur. nom.), conversation, 1126, 1394.
- bata*, decl. 1, cooked rice, food, diet, 410, 521; *chhuh bata khēwān*, he dines, 529.
- bataura*, prep., by way of; *bataura tōhafa*, (to give) as a present, 1378.
- batī*, decl. 3, a light, a candle, 1893.
- batuk* or *batuk<sup>u</sup>*, decl. 1 (sing. nom. *batukh* or *batuk<sup>u</sup>*; dat. *batakas*; plur. nom. *batakh*), a drake, a male duck; plur. nom., 592.
- baūwār*, decl. 4, Tuesday; abl. *patimi baūwāri*, on last Tuesday, 1036.
- bāw*, decl. 1, respect, consideration; (of a business) prosperity (Hindōstānī *tarāqī*), 1414.
- bayē*, decl. 1, fear, 151, 698, 1824; *bayē din<sup>u</sup>*, to threaten; *suh chhuh timan dand dīnuk<sup>u</sup> bayē diwān*, he threatens to punish them, 1786; abl. *yimi bayē-kini*, owing to this fear, 711; *bayē-nishē*, (saved) from a danger, 1575; *bayē-sūty*, owing to, through fear, 1274, 1818; *bayē-sost<sup>u</sup>* (fem. -*sūkh<sup>u</sup>*), awful, terrible, 139. (H. Cf. *bīm* and *khōf*.)
- bāzar*, decl. 1, a bazaar, market, 259, 1132; dat. *bāzaras-manz*, in the bazaar, 1805; gen. *bāzaruk<sup>u</sup>*, 1389.
- bāzī*, see *bōzī*.
- bē* or *bē*, the Persian privative particle. It occurs in the sentences in the following words:—*bē-adab*, insolent, 909; *bē-ak<sup>u</sup>*, deficient in sense, a fool, 488, 1418 (both masc. plur. nom.); *bē-anth*, endless, illimitable, 133, 1335; *bē-bākh*, settled (of an account), 1617; *bē-fōida*, see *fōida*; *bē-gunāh*, without sin, sinless, 706; *bē-guzār*, impassable, 907; *bē-jā*, unreasonable, 1850 (masc. plur.); *bē-k<sup>u</sup>*, the same as *bē-ak<sup>u</sup>*, 758; *bē-kānūn*, illegal, unlawful, 1846; *bē-karār*, unstable, unsteady, 1853; *bē-kas*, friendless, forlorn, destitute, 1043; *bē-khabarī*, inattention, neglect, 922; *bē-khabariyi-kinī*, through neglect, 1204; *bē-kōida*, without rule, without discipline, 541; *bē-kusūr*, innocent, 956; *bē-nazīr*, incomparable, 927; *bē-parwā*, careless, thoughtless, rash, 1460; *bē-rah<sup>u</sup>*, merciless, inhuman, 951, 1845, 9; *bē-sabab*, without cause, 759, 1013, 37, 1173, 1836; *bē-sūr*, senseless, lifeless,



960, 1069; *bē-takhsīr*, blameless, 200; *bē-tarafdār*, impartial, 906; *bē-tartīb*, without order, 1255; without system, 1771; *bē-wukūf*, a fool, plur. dat. -*fan*, 1646; *bē-wukūfī*, folly, foolishness, 849, 1649; *bē-yinsōftī*, injustice, 1844; *bē-yintihā*, without limit, endless, 133, 945, 1335; *bē-yizzatī*, disgrace, 549.

*BĒH*, conj. 2 (freq. part. *bihī* *bihī*). The following forms appear in the sentences:—inf. and verbal noun *bēhun*, 724; conj. part. *bihith*, q. v. in separate article; pres. part. *bēhān*; pres. masc. sing. 2 *chhukh bēhān*, 1362; I past part. *byūth*; past masc. sing. 1 *byūthus*; 3 *byūth*, 223, 1787; plur. 3 *bīthī*, 320; no instances of fem. *bīthī*, plur. *bēchhē*, or of II past part. *bēchhyōv*; fut. plur. 1, *bēhaw*, 154; imperat. sing. 2, *bēh*, 295, 1620, 57). To be seated, to sit, 154, 223, 95, 320, 724, 1362, 1620, 57, 1787; with dat. to sit at a thing, to remain busy at a thing; *talāshēs byūthus*, I sat at the search, I kept searching, 1590.

*bēkas*, adj., ind., friendless, forlorn, destitute, 1043.

*bēkasī*, decl. 4, friendlessness, destitution, distress; sing. gen. *bēkasī-hond*, 773.

*bēmār*, adj., ind., sick, ill, 171, 2, 960, 1641; as subst., dat. plur. *bēmāran-kyut*, (a hospital) for the sick, 987.

*bēmōr*, decl. 3, sickness, disease, 587, 1386, 1423; dat. *bēmār*, (how much time passed for thee) for (i.e. in) (this) disease? 896; sing. gen. *bēmārē* *hūns* *khabar*, news of the illness, 941.

*bēñēr*, decl. 1, distinction, difference (-*manz*, between), 1868.

*bīd*, decl. 1, distinction, difference (-*manz*, between), 522; or *yiman dīn achharan-hona* *bīd karun*, to distinguish between these two letters, 565. (II. Cf. *farkh*.)

*bihisht*, decl. 1, heaven, paradise; sing. dat. *bihishtas*, 921; *bihishtas-manz*, 860.

*bihith*, adj., ind., usually considered as the conj. part. of *✓bēh*, but regularly employed as an adjective (like *barith*) meaning 'seated', 612, 1707, 69.

*bilkul*, adv., entirely, 700, 70; with emphatic *y*, *bilkulīy*, (not) at all (probable), 1396.

*bīm*, decl. 1, fear, terror, 1786; *bīm dīn*, to threaten, 1786; abl. *bīma-sūty*, owing to fear, 1274, 1818; *bīma-sost*, awful, terrible, 139.

*bīma*, decl. 1 (gen. *byūmuk*), insurance; *bīma karun*, to insure, 972; *byūmuk* *kākaz*, an insurance-policy, 972.

*biyē*, adj., second; hence, other, another, additional, 327; *biyē akh yīnch*, one inch more, 924; masc. sing. dat. *biyēs mulkas*, to another country, 679; masc. plur. dat. *biyēn masālan-sūty*, with other spices, 319; gen. *biyēn-hond*, 647; *biyē kēh*, any other thing, anything else,

327, 1399, 1867. With emphatic *y*, abl. *biyē-y ranga*, of another kind, of the wrong kind, 1928. Cf. *byāk*.

adv., again, once more, 73, 732, 1496, 1500, 22, 34; any longer, any more, 516; *yiye biyē phūrit*, he will return, 1897; *ta biyē*, and also, and moreover, 887, 1224, 99, 1336; again, once more, 1169.

conjunct., and, and also, also: (a) connecting words, 260, 77, 92, 617, 832, 71, 1346; (b) connecting two clauses, 286, 338, 580, 868, 86; *akh s<sup>a</sup>h biyē simiñ ta timan-sūty biyē s<sup>a</sup>h bacha*, a tiger and a tigress, and with them also two cubs, 1792; *kuddūs, biyē ödil, ta pāk*, holy, and just, and pure, 884; *biyē ti*, and yet, and moreover, 1421; *tithay biyē*, and on the other hand, 860.

*biyis*, see *byāk*.

*bōchha*, decl. 4, hunger; sing. abl. *bōchhi-sūty*, (fainting, dying) of hunger, 691, 1710; *bōchhi-hot<sup>u</sup>*, adj., stricken by hunger, hungry, 888.

*bōchh<sup>u</sup>*, adj. (fem. *bōchh<sup>u</sup>*), hungry; masc. plur. dat. *bōchhēn*, 338.

*bōd*, decl. 4 (sing. dat. *bōz<sup>u</sup>* and so on), understanding, intelligence, intellect, reasoning power; sing. nom., 973, 1418, 67, 1604; *chhi-na panūñ<sup>u</sup> bōd kāmān*, they do not exercise their thought, 1785; abl. *bōz<sup>u</sup>-nēbar*, outside understanding, improbable, 918; *bōz<sup>u</sup>-nishē dūr*, beyond (my) intellect, 1851; *panāñi bōz<sup>u</sup>-sūty*, (acts) by instinct (lit. by its own intelligence), 969; *bōz<sup>u</sup>-kin<sup>i</sup>*, in (your) opinion, 1781.

*bōz<sup>u</sup>-wān*, adj., ind., wise, sensible, intelligent; masc. sing. nom., 1603; plur. nom., 1914; fem. sing. nom., 1426.

*BŌD*, conj. 2 (I past part. *bōd<sup>u</sup>*, plur. *bōd<sup>i</sup>*; fem. *bōd<sup>u</sup>*, plur. *bōjē*; II past part. *bōjyōw*), to sink; fut. sing. 3, *bōd<sup>i</sup>*, 1073, 1427.

*BŌDANĀW*, conj. 1 (I past part. *bōdanōw<sup>u</sup>*, plur. *bōdanōw<sup>i</sup>*; fem. *-nōw<sup>u</sup>*, plur. *-nōwē*), to cause to sink; I past fem. sing. 3, 1265.

*bōd<sup>u</sup>*, adj. (fem. *bōz<sup>u</sup>*), possessing intellect; masc. plur. dat. *nēsh-bōdēn*, for fools, 1646.

*boq<sup>u</sup>* (1), adj. (plur. *baq<sup>i</sup>*; fem. *būq<sup>u</sup>*, plur. *bajē*), great, large, 4, 36, 113, 91, 263, 301, 26, 445, 67, 621, 758, 87, 820, 2, 43, 64, 73, 82, 7, 924, 49, 1001, 15, 35, 77, 1165, 1333, 52, 64, 1560, 72, 5, 1604, 18, 49, 58, 1913, 35; much, 655, 1789; great, grand, imposing, 815; great, superior, famous, excelling, 661, 1272; chief, *boq<sup>u</sup> hōnz<sup>u</sup>*, the chief boatman, the captain, 270; (plur.) one's superiors, 944; elder, (of brothers) 618, (in a family) 1007; repeated, *boq<sup>u</sup> boq<sup>u</sup>*, very large, 281.

Often used instead of *baḍa*, as an adverb, qualifying another adjective, with which it agrees in gender, number, and case, and meaning 'very', 89, 134, 229, 88, 401, 893, 948, 1326, 57, 1461, 1652, 1847; repeated, *bajē bajē khōkanāwawāñē sūriñ<sup>u</sup>*, fem. plur. nom., very frightful forms, 786.

The following forms appear in this work:—masc., sing. nom., *boq<sup>u</sup>*,



4, 89, 134, 270, 88, 301, 621, 61, 758, 815, 87, 1007, 1272, 1326, 33 (*boq<sup>u</sup> afsūs*, a great pity), 57, 1461 (*boq<sup>u</sup> harām-kāh*, a great rascal), 1560, 1604, 18, 49, 52, 1913, 35; dat. *baḍis*, 467 (*baḍis añḡaḡis-manz*, in great darkness), 618, 864; abl. *baḍi*, 36, 71 (used adverbially, *baḍi wān*, speak aloud), 873 (*baḍi zōra*, with great force), 1352 (*baḍi adaba-sūty*, with great civility), 1575 (*baḍi khātara-nishē*, from a great danger); plur. nom. *baḍi*, 229, 81, 401, 787, 893, 1847; dat. *baḍen-sūty*, (behave) to our superiors, 944; abl. *baḍyan tawāzan-kin*, (received) with great civility, 326.

Fem. sing. nom. *būḍū*, 36, 113, 91 (*kaiḡāh būḍū*, how big?), 263, 445, 820, 2, 43, 82, 7, 924 (*biyē akh īnch būḍū*, one inch longer), 948, 9, 1001, 15, 35, 77, 1165, 1572, 1604, 49, 58 (*kaiḡāh būḍū*, how big?), 1789; dat. *bajē garibiyē-manz*, in great poverty, 1364; gen. *bajē fikiri-kond<sup>u</sup>*, of much melancholy, 655; plur. nom. *bajē*, 786.

*boq<sup>u</sup>* (2), a secondary suffix, in *khōḡa-boq<sup>u</sup>*, timid, 1796.

*bōh*, pron. 1st pers., I sing. nom. *bōh*, 13, 4, 7, 24, 53, 4, 6, 60, 71, 2, 92, 5, 101, 5, 14, 30, 6, 83, 5, 7, 91, 7, 203, 18, 25, 35, 6, 44, 9, 59, 307, 12, 52, 9, 64, 8, 9, 70, 1, 4, 83, 4, 94, 436, 54, 84, 96, 505, 10, 7, 32, 3, 9, 51, 3, 82, 603, 9, 34, 8, 54, 66, 90, 704, 11, 7, 22, 55, 69, 84, 90, 816, 7, 8, 28, 9, 46, 57, 61, 88, 99, 914, 31, 40, 2, 68, 83, 5, 1000, 2 (*bis*), 7, 31, 55, 6, 75, 85, 7, 1132, 43, 9, 51, 2, 8, 69, 1213, 40, 1, 82, 1315, 22, 4, 9, 31, 43, 4 (*bis*), 7, 51, 7, 72, 82, 95, 1419, 29, 31, 5, 64, 76, 8, 84, 8, 91, 2, 6, 9, 1502 (*bis*), 7, 12, 24, 95, 1601, 14, 5, 7, 27, 63, 78, 9, 82, 6, 1720, 4, 8, 41, 56, 8, 62, 82, 97, 1817, 8, 22, 31, 7, 66, 75, 84, 91, 5, 1903, 22, 7; *bō-ti*, I also, 1777.

Acc. *mē*, me, 67, 137, 740, 1709, 68.

Dat. *mē*, to or for me, 2, 7, 15, 36, 40, 2, 55, 68, 77, 84, 138, 73, 90, 220 (dat. of possession), 71, 91, 8 (necessary for me), 311, 43, 50, 8, 90, 400, 9, 75, 511, 43, 79, 605, 27, 28, 30, 34, 68, 709, 17, 33, 56, 85 (dat. of possession), 802, 4, 16, 34, 42, 53 (dat. of possession), 71, 3 (*dativus commodi*), 9, 85, 91, 917, 30, 71, 9, 81, 3, 6, 9, 1001, 11, 7, 32, 56, 7 (dat. of possession), 77 (ditto), 8, 87, 91, 1102, 40, 66, 78, 1202, 3, 16, 25, 34, 5, 9, 46, 70, 8, 93, 1301, 25, 33, 43, 87, 97, 1404, 25, 71, 2, 4, 6, 7 (*bis*), 84, 5, 99, 1570, 2, 1629, 38, 66, 72, 5, 8, 1726, 35, 46, 57, 60, 3, 78, 1808, 24, 5, 59, 67, 72, 7, 80, 90, 1908, 11; *mē brōnḡha kani*, in my presence, 1377; *mē-kyur<sup>u</sup>*, for me, 1103, 1826; masc. plur. *mē-kit<sup>i</sup>*, 267, 428, 1514, 1753; fem. sing. *mē-kiḡū*, 801; *mē-nishē*, in my possession (*mērē-pās*), 10, 277, 400, 972, 1346, 56, 1432, 1748; in my opinion, 186; *mē-pēḡh*, on me, 252, 500, 820; *mē-sūty*, together with me, 3, 1142; with emph. *y*, *mē-y*, only to (i. e. on) me, 199.

Ag. *mē*, by me, 18, 66, 70, 85, 9, 113, 26, 57, 62, 5, 74, 6, 81, 202, 41, 74, 92, 310, 79, 90, 424, 71, 81, 545, 83, 7, 8, 611, 6, 7, 35, 68, 82, 718, 30, 1, 5, 8, 56, 68, 80, 6, 808, 77, 941, 53, 72, 98, 1035, 6, 45, 7, 1106, 9, 55,

89, 92, 1210, 2, 38, 52, 6, 68, 77, 80, 95, 1311, 7, 57, 61, 5, 6, 85, 1401, 82, 7, 91, 1500, 5, 22, 6, 7, 33, 62, 75, 80, 2, 9, 90, 2, 1616, 30, 1721, 1815 (used with a passive), 1905, 6; *tam<sup>i</sup> lēkhanōw<sup>u</sup> mē athi*, he made me write with my own hand, 1120.

Abl. *mē*, but no instances occur in the sentences.

Gen. sing. and possess. pron. *myōn<sup>u</sup>*, of me, my; masc. sing. nom., 188, 380, 427, 93, 530 (*myōn<sup>u</sup> gakhī gakhun<sup>u</sup>*, my going is proper, I must go), 626, 41, 700, 84 (*chhu-na myōn<sup>u</sup>*, I have not), 862, 1076, 1172, 1206, 1379, 1405, 1581, 1600, 21, 50, 1700; dat. *myōnis*, 349, 504, 663, 772, 917, 1251, 1504, 83; ag. *myōn<sup>i</sup>*, 1279; *myōn<sup>i</sup> kin<sup>i</sup>* (note the form: not *mē-kin<sup>i</sup>* as we might expect. *Kin<sup>i</sup>* being by origin a noun in the ag. case, *myōn<sup>i</sup>* agrees with it as an adjective), through me, by means of me, 159, 1282; abl. *myāni*, 108, 48 (*myāni hisābuk<sup>u</sup>*, of my account), 392, 929, 1230 (*myāni hēchhanuk<sup>u</sup>*, of my learning), 1388. This form is also used in comparison, *myāni khōta*, (bolder) than I, 214; (greater) than mine, 429; (faster) than I, 1046. So with other postpositions, *myāni pūky*, for me, 412. Plur. nom. *myōn<sup>i</sup>*, 383, 1767; fem. sing. nom. *myōn<sup>u</sup>*, 16, 83, 387, 499, 690, 1208, 1489, 1569, 81, 95, 1607, 1770; dat. *myānē*, 391, 474, 865, 984; plur. nom. *myānē*, 1217.

Plur. nom. *as<sup>i</sup>*, we, 34, 99, 109, 25, 51, 54, 286, 300, 51, 60, 97, 405, 23, 514, 44, 667, 742, 73, 93, 876, 910, 80, 1059, 97, 1209, 62, 1370, 1449, 1563, 97, 1631, 1794, 1813, 33, 74, 96, 1921.

Acc. *asē*, us, 382, 1177, 1247.

Dat. *asē*, to or for us, 8, 116, 372, 548, 9, 644, 710, 851, 905, 44, 46 (dat. of possession), 78 (ditto), 1038, 48, 68, 73, 1146, 68, 73, 1281, 90, 1332, 42, 52, 90, 1428, 49, 1605, 1725, 36, 1845, 69, 1937; *asē-pēth*, on us, 123, 1015; *asē-sūty*, with us, 326, 1126, 1651.

Ag. *asē*, by us, 1016, 1742, 59, 1802, 9.

Abl. *asē*. No occurrence.

Gen. and possess. pron. *sōn<sup>u</sup>*, of us, our; masc. sing. abl. *sāni*, 1501, 1780; *sāni khōl<sup>u</sup>ra*, for us, 556; *sāni yimi takhsīruk<sup>u</sup>*, of this our sin, 122; plur. nom. *sōn<sup>i</sup>*, 1924; ag. *sānyau*, 1437; fem. sing. nom. *sōn<sup>u</sup>*, 1033, 1402, 1852; dat. *sānē*, 1780; plur. nom. *sānē*, 442, 1843.

Like the pronouns of the second and third persons, this pronoun has a series of pronominal suffixes which may be optionally attached to any finite verbal form, but only for the singular number. This pronoun has no suffixes for the plural. The suffix of the nominative singular is *s*, and that for all other cases of the singular is *m*. When added to a verbal form ending in a consonant, these suffixes insert *a* as a junction vowel as in *sōsō-th-as* for *sōsō-th+s*. There are also a few other irregularities in adding them to other verbal forms, examples of which will be found



below. The following instances of the suffixes of this pronoun occur in the sentences:—

Sing. nom. *s*. See *chhu-s*, *chhē-s*, *chhu-s-a*, *chhē-s-a*, *chhu-s-an*, *chhu-s-awa*, *chhu-s-ay*, under *CHHUH*. Added to I past masc. sing. of an intransitive verb, *byñthu-s*, I sat, 1590; *ōsu-s*, I was, 940, 1075, 1132; *poku-s*, I went, 1149; *sapodu-s*, I became, 496, 539, 704, 1741; *thoku-s*, I was weary, 1797; neg., *shōngu-s-na*, I did not sleep, 1663; *wōtu-s-na*, I did not arrive, 1151. To I past masc. sing. of a transitive verb, *bq<sup>u</sup>rōwu-s*, I was cured, 454; *hēchhandōwu-s*, I was taught (by him), (he) taught me, 1777. Added to II past masc. sing. of an intransitive verb, *ā-s*, I came, 1831; *dōryō-s*, I ran, 235; *gō-s*, I went, 818, 29; neg. *gō-s-na*, I did not go, 711. To II past masc. sing. of a transitive verb, preceded by suffix of 2nd pers. sing. agent, *sōzō-th-as*, I was sent by thee, thou sentest me, 790.

Sing. dat., *m*. *āsē-m* (for *āsi+m*, and so all third persons sing. fut.), it will be (necessary) for me, 1011; *diyū-m* (for *diyūw+m*, and so with all verbal terminations in *iw*), you will give to me, 1678; *diy<sup>i</sup>tō-m* (for *diy<sup>i</sup>tarw+m*, and so with all verbal terminations in *aw*), please give ye to me, 187; *shāh gō-m band*, breath became stopped for me (*dativus commodi*, i.e. I became out of breath), 235; *sapadē-m*, it will happen for me (*sapadi+m*), 879; negative, *chhu-m-na*, there is not to me, I have not, 465; preceded by suffix of 2nd pers. sing. agent, *won<sup>u</sup>-th-am*, it was said by thee to me, thou toldest me, 1616.

Added to II past fem. sing. *mashilh gayē-m*, it (fem.) was forgotten by me, I forgot it, 1679. In this idiom the dative, not the agent case, is employed for the subject. See *MASH*.

Sing. ag., *m*. Added to I past masc. sing. *hūru-m*, I paid, 1527; *wuchhu-m*, I saw, 738; negative, *lyūkhū-m-na*, I did not write, 668; *wuchhu-m-na*, I did not see, 1149; followed by suffix of 2nd pers. sing. nom. *wuchh<sup>u</sup>-m-akh*, thou wast seen by me, I saw thee, 826; by suffix of 2nd pers. sing. dat. *dyut<sup>u</sup>-m-ay*, I gave to thee, 1106; by suffix of 3rd pers. sing. dat. neg., *dyut<sup>u</sup>-m-as-na*, I did not give to him, 1216.

Added to I past masc. plur. *wuchhi-m*, I saw (them), 718, 35.

Added to I past fem. sing. *wahōr<sup>u</sup>-m*, I spread (a fem. thing), 1616; followed by suffix of 2nd pers. sing. dat. *hōw<sup>u</sup>-m-ay*, I showed it (fem.) to thee, 682.

*bōkha<sup>a</sup>cha*, decl. 1, a parcel, 194.

*bōkī*, adj., ind., remaining over and above, 1495; the balance of an account, 148; remaining (after death), immortal, not transient, 903.

*bōk<sup>a</sup>i<sup>u</sup>*, decl. 2 (fem. *bōk<sup>u</sup>g<sup>u</sup>*, masc. plur. nom. *bōk<sup>a</sup>i<sup>i</sup>*), the young of any animal, a puppy, a kitten, 1018.

**BÖL**, conj. 1 (I past part. *bül<sup>u</sup>*, plur. *bül<sup>u</sup>*; fem. *büjü*, plur. *böjé*; II past part. *böjöv*), to speak (a language); inf. and verb. noun, *bölun<sup>u</sup>* (commenced) to speak (English), 176; pres. masc. sing. 2 *chhukh-a bölän*, dost thou speak (a language)? 1033; pass. *chhêk bölana yiwän*, it (fem.) is spoken, 680. | *bölê*, see *bül<sup>u</sup>*.

*bön*, adj., ind. and adv., low (1112, of a room, fem.); below; *bön shunun*, to lower (a bucket into a well), 1114; *bön tām*, (read) to the bottom (of the page), 222; *gayê bön ta hyor<sup>u</sup>*, she was tossed up and down, 1803.

*bönd<sup>i</sup>*, adj., ind., imprisoned, 93.

*bönd'wän*, decl. 1, prison; sing. dat. *bönd'wānas*, 354, 85, 994, 1063; abl. *bönd'wāna*, 646.

*bör<sup>u</sup>*, decl. 2, a load, a burden, 163, 252, 74, 577, 1071; the cargo of a ship, 395; *bör<sup>u</sup> thawun*, to lean (upon), 1044.

*bōh<sup>u</sup>*, decl. 2, the bank (of a river), 1714; sing. dat. *bat<sup>h</sup>is*, 612; *sudara-bat<sup>h</sup>is*, (walked) to the sea-shore, 1592; *yāra-bal bat<sup>h</sup>is-pêth*, in dock (of a boat), 570; plur. abl. *drāv bat<sup>h</sup>yau-nishê nêbar*, (the water) has overflowed the banks, 1263.

*bōh<sup>u</sup>*, decl. 1, family, relations, the members of a person's family, 932.

*bōy<sup>u</sup>*, decl. 2, a brother, 498; sing. dat. *bōyis*, 618.

**BÖZ**, conj. 1 (I past part. *büz<sup>u</sup>*, plur. *büz<sup>i</sup>*; fem. *büzü*, plur. *bōza*; II past part. *bōzöv*), to understand, 370, 1172, 1365, 1657, 1837, 1903, *thav büzith*, consider! understand! (*samajh rakhō*), 1430; to consider, 1408; (usually) to hear, to listen to, 51, 71, 104, 472, 87, 587, 741, 857, 941, 74, 1562, 1686, 1721, 60, 1906; *büz<sup>u</sup>*, it is heard, i.e. they say, people say, 1049; *kan dōrith bōz*, listen attentively, 1085. The regular passive of this verb does not mean 'to be heard', but 'to be seen', 'to appear', 'to be visible', 970, 1303, 1681, 1747; cf. *chhu-na mē bōzana yiwän*, does not appear to me (possible), I do not think it possible, 1366. The nearest approach to the idea of hearing that the passive takes is when it means (as in 1815) 'to be audible'. If we wish to express the passive of the verb 'to hear', we must use a periphrasis, such as *chhukh bōzanas-andar yiwän*, it comes within hearing, it is heard.

The following forms occur in the sentences: inf. *bōzun*, 1365; abl. *bōzana-sūty*, (surprised) on hearing, 1760. See also passive below. Fut. pass. part. *bōzun<sup>u</sup>*, fem. plur. nom. *bōzañê*, they (fem.) are to be heard, 741; conj. part. *büzith*, 51, 370, 472, 1430, 1657; pres. part. *bōzān*, hence pres. masc. sing. 1 *chhus bōzān*, 1686, 1903 (neg. *chhus-na<sup>i</sup>*, 1837; 2 interrog. *chhukh-a bōzān*, 1408; neg. *chhukh-na* &c., 1172. I past part. and past tense, masc. sing., 587, 1049, 1562, 1721, 1906; plur., 487; fem. sing., 941; *büz<sup>u</sup>-th*, thou heardest (fem. obj.), 974; *büz<sup>u</sup>-th-a*, hast thou heard? (fem. obj.), 104; fut. and pres. subj. sing. 1 *bōza*, 71; imperat. sing. 2 *bōz*, 857.



1085; pass. pres. masc. sing. 3 *chhuh bōzana yitwān*, 970, 1681, 1747; neg. *chhu-na* &c., 1366, 1815; fem. neg. *chhē-na* &c., 1303.

**BÖZANĀW**, conj. 1 (I past part. *bōzanōw<sup>u</sup>*, plur. *-nōw<sup>i</sup>*; fem. *nōw<sup>u</sup>*, plur. *-nāw<sup>e</sup>*; II past part. *-nāyōw<sup>u</sup>*), to cause to understand, or to cause to hear; hence conj. part. *bōzanōw<sup>u</sup>ith*, having persuaded, 560; I past *bōzanōw<sup>u</sup> khulāsa*, (the judge) summed up (the evidence), 1003; imperat. 2 *bōzanāw*, let (me) hear, 1404.

*bōz<sup>i</sup>*, decl. 3, deceit; *ē<sup>h</sup> chhē-y bōz<sup>i</sup> khyē-mūē<sup>u</sup>*, you have eaten deceit (at his hands), you have been deceived (by him), 479; abl. *bāzi-sūti-y*, only by means of deceit, 477.

*bōz<sup>u</sup>*, *bōz<sup>u</sup>wān*, see *bōd*.

*brānā*, decl. 1, a threshold, doorstep, a verandah; sing. dat. *brāndas-pē<sup>h</sup>*, over the verandah, 97.

*brat*, decl. 4 (sing. nom. *brath*, dat. *brūē<sup>u</sup>*, and so on), trade, profession, 245.

*brēsawār*, decl. 4, Thursday; abl. *brēsawāri tām*, till Thursday, 33.

*brinzis*, see *bryunz<sup>u</sup>*.

*brōn<sup>th</sup>*, adv. and postpos., before, in front, 755; before, formerly, 224, 829, 940, 1235, 40, 1343, 57, 1500, 3; *lashkaras brōn<sup>th</sup>*, in front of the army, 102; *ē<sup>h</sup> brōn<sup>th</sup>*, before thee (in point of time), 219; *brōn<sup>th</sup> din<sup>u</sup>*, to advance (money), 40; *brōn<sup>th</sup> yin<sup>u</sup>*, 325, or *brūn<sup>th</sup> yin<sup>u</sup>*, 944, to come forward, hence, to behave; emphatic, *brōn<sup>th</sup>uiy*, beforehand, 1295, 1370, 1; abl. *garas brōn<sup>th</sup>ha-kani*, opposite the house, 1251; *mē brōn<sup>th</sup>ha-kani*, in my presence, 1377.

*brōr<sup>u</sup>*, decl. 2, a tom-cat, 632; fem. *brōr<sup>u</sup>*, a pussy-cat, 1018; fem. sing. dat. *brārē*, 281.

*brūn<sup>th</sup>*, see *brōn<sup>th</sup>*.

*brūn<sup>th</sup>hyum<sup>u</sup>*, adj. (fem. *brūn<sup>th</sup>him<sup>u</sup>*), of or belonging to the front, former; *brūn<sup>th</sup>hyum<sup>u</sup> . . . patyum<sup>u</sup>*, former . . . latter, 771.

*bryunz<sup>u</sup>*, decl. 2, a very short time, the twinkling of an eye; sing. dat. *brinzis-manz*, (I will return) in a minute, 1159.

**BUD**, conj. 3 (II past part. *budyōw*, plur. *-yēy*; fem. sing. and plur. *yēy<sup>e</sup>*), to become old; inf. abl. sing. *buḍana-sūty*, owing to old age, 528.

*buḍ<sup>u</sup>*, adj. (fem. *buḍ<sup>u</sup>*), old; masc. sing. nom., an old man, 1244; fem. sing. nom. *buḍ<sup>u</sup>*, 1244.

*hūḍ<sup>u</sup>*, see *buḍ<sup>u</sup>*.

*hūgōl*, decl. 1, geography; sing. gen. *hūgōlūch<sup>u</sup> kitāb*, a work on geography, 800.

*bul*, decl. 4, a mistake, 1166.

*būl<sup>i</sup>*, decl. 3, speech, a language, 524, 982; sing. dat. *bōlē*, 1150; *bōlē-manz*,

347.

*buma*, decl. 4, an eyebrow; plur. nom. *buma*, 685.

būñ<sup>u</sup>, decl. 4, a chenār or plane-tree; sing. abl. *bōñi-kul<sup>u</sup>*, id., 1067.

būñul<sup>u</sup>, decl. 2, an earthquake, 607.

buth<sup>u</sup>, decl. 2, the face, 688; sing. abl. *buthi*, in front, hence, *buthi wāwa-sūty*, owing to a contrary wind, 404.

buzdil, adj., timid, 844.

būz<sup>i</sup>, būzith, būz<sup>u</sup>, būz<sup>u</sup>, see BÖZ.

byāk, adj., irreg. [sing. nom. *byākh*, dat. (masc. and fem.) *biyis*, ag. masc. *biy<sup>i</sup>*, fem. *biy<sup>i</sup>*; abl. *biyi*; plur. nom. *biy* or *biy<sup>i</sup>*; dat. *biyēn*; ag. *biyan*], another, other; fem. sing. dat. *biyis kuni kitābi-nishē*, from some other book, 1452. Cf. *biyē*.

byōl<sup>u</sup>, decl. 2, seed-grain, seed, 1579, 96, 1928; plur. nom. *byōl<sup>i</sup>*, 1688.

byon<sup>u</sup>, adj., separate, distinct. *byon<sup>u</sup> byon<sup>u</sup>*, separate, apart, various, different. When thus repeated it is immutable, and does not change for gender, number, or case; *byon<sup>u</sup> byon<sup>u</sup> rāyē* (fem. plur.), different opinions, 523, 1864; *byon<sup>u</sup> byon<sup>u</sup> mulkan*, to different countries, 1565; *byon<sup>u</sup> byon<sup>u</sup> garan-manz*, in separate houses, 1609; *šāru-kh byon<sup>u</sup> byon<sup>u</sup>*, sort them apart, 1683.

byūmuk<sup>u</sup>, see *bīma*.

byūth<sup>u</sup>, see BĒH.

## CH

(NOTE. Kāshmīrīs look upon *ch* and *chy* as having exactly the same sound. Hence many words spelt below with *ch* are commonly spelt with *chy* and *vice versa*. As *chē* is really *chyā*, we also often find words beginning with *chē* spelt as beginning with *cha*, and *vice versa*.)

chahara, decl. 1, the face; sing. gen. *chaharuk<sup>u</sup> nakshē*, or *chaharūch<sup>u</sup> murath*, a portrait, 1356.

chāhy, decl. 4, tea, 453.

chākar, decl. 1, a servant, 11, 635; sing. dat. object of the past tense of a transitive verb = Hindōstānī *chākar-kō mārā*, *chākaras*, 166.

chāl, decl. 4, conduct, behaviour; sing. dat. *chālī-manz*, (rash) in conduct, 1460; *chālī-pēth*, (rebuke) on conduct, 1508; *chāla-chalan* (decl. 1), the same as *chāl*; abl. sing. *chāla-chalana bāpath*, regarding his conduct, 1871.

CHAMAK, conj. 3 (II past part. *chamakyōv*, plur. *-kyēy*; fem. sing. and plur. *-kyēy*), to be bright, to shine; hence, to be prosperous, have a bright outlook; *saudāgarī hēzūn biyē chamakūñ<sup>u</sup>* (inf. or fut. part. pass. fem.), trade is beginning to revive, 1534; noun of agency, *chamakawun<sup>u</sup>*, bright (of a star, 243).

charakh, decl. 1, a wheel, 1181; hence, an instrument, a machine, 988; sing. gen. *charakhūch<sup>u</sup> harakath*, the motion of a wheel, 1181.

chārpāyē, decl. 1, a charpoy, a bedstead (borrowed from Hindōstānī, 456.



**CHĒ**, conj. 1, irreg. [inf. *chyon*<sup>u</sup> (*chēun* or *chyun* is not used); conj. part. *chēth*; freq. part. *chē chē* or *chēth chēth*; pres. part. *chēwān*; I past part. *chēyōw*, plur. *chēyē*; fem. sing. and plur. *chēyē*; II past part. *chēyōw*, plur. *chēyēy*; fem. sing. and plur. *chēyēyē*; III past part. *chēyāw*, plur. *chēyāy*; fem. sing. and plur. *chēyēyē*; fut. sing. 1 *chēma*, 2 *chēkh*, 3 *chēyi*, plur. 1 *chēmau*, 2 *chēyiw*, 3 *chēn*; pres. imperat. sing. 2 *chēh*, 3 *chēyin*, plur. 2 *chēyiw*, 3 *chēyin*; polite, sing. 2 *chēta*, 3 *chēyitan*, plur. 2 *chēyitaw*, 3 *chēyitan*; past cond. sing. 1 *chēmahō*, 2 *chēhōkh*, 3 *chēyihē*; plur. 1 *chēmahōw*, 2 *chēyihw*, 3 *chēhōn*], to drink, 254, 453, 1034, 1447, 1699; to smoke (tobacco), 1799. The following forms occur in the sentences—pres. masc. sing. 3 *chhuh chēwān*, 1034; plur. 3 *chhuh chēwān*, 453, 1799; past *timau chēyōw*, they drank, 254; *tam<sup>i</sup> chēyōw*, he drank, 1699; polite imperat. sing. 2, 1447.

**CHHAL** (1), conj. 1 (I past part. *chhol<sup>u</sup>*, plur. *chhal<sup>i</sup>*; fem. *chhūj<sup>u</sup>*, plur. *chhajē*; II past part. *chhajyōw*), to clean, wash; imperat. sing. 2 *chhal*, wash (your hands), 1888.

*chhal* (2), decl. 4, a piece, scrap, bit; plur. nom. *chhala*, 142; *kākaz chhala*, bits of paper, 1788; *trāwē chhala chhala karith*, he broke in pieces, 234; plur. dat. (for acc.) *chhalan*, crumbs, 447; *lāchha-chhal*, a wafer, with *āh*, the sign of the indefinite article, *lāchha-chhalāh*, 1877.

*chhān*, decl. 1, a carpenter, 273; sing. dat. *chhānas*, 809, 1137, 45, 1576.

**CHHAP**, conj. 2 (I past part. *chhap<sup>u</sup>*, plur. *chhap<sup>i</sup>*; fem. *chhūp<sup>u</sup>*, plur. *chhapē*; II past part. *chhapyōw*), to pass time, to wait for rain to pass over; imperat. plur. 1 *chhapaw*, let us take shelter from the rain, 1631.

**CHHAP**, conj. 1 (I past part. *chhap<sup>u</sup>*, plur. *chhap<sup>i</sup>*; fem. *chhūp<sup>u</sup>*, plur. *chhapē*; II past part. *chhapyōw*), to print; pass fut. sing. 3 *yiyi chhāpāna*, (the book) will be printed, 1392.

*chhath<sup>u</sup>r*, decl. 1, an umbrella, 1831.

*chhēh*, *chhīh*, &c., see *chhuh*.

*chhipakal<sup>i</sup>*, decl. 3, a lizard; plur. nom. *chhipakalē*, 439.

**CHHIR<sup>A</sup>KĀIW**, conj. 1 (I past part. *-kōw<sup>u</sup>*, plur. *-kōw<sup>i</sup>*; fem. *-kōw<sup>u</sup>*, plur. *-kōwē*; II past part. *-kōwyōw*), to scatter, sprinkle (water, &c.); imperat. sing. 2 *chhir<sup>u</sup>kāi*, 1705.

*chhōk*, decl. 1 (nom. sing. and plur. *chhōkh*), a sore, a wound, 854; sing. dat. *athakis chhōkas*, to the wound on (my) hand, 1665; gen. *chhōkuk<sup>u</sup>*, 1923.

*chhōkalad*, adj., ind., full of sores, wounded; masc. plur. nom. *chhōkalad*, 1924.

**CHHŌN<sup>A</sup>RAW**, conj. 1 (I past part. *-rōw<sup>u</sup>*, plur. *-rōw<sup>i</sup>*; fem. *-rōw<sup>u</sup>*, plur. *-rōwē*; II past part. *-rōwyōw*), to reduce, make less; I past, *mē chhōn<sup>i</sup>rōw<sup>u</sup>*, I have reduced (my expenditure), 1482.

*chhōnu*, adj., employed with emphatic *y*, thus, *chhōnu-y* (fem. *chhōnū-y*), empty, (of a ship) in ballast, 150.

*chhot<sup>u</sup>*, adj. (fem. *chütkü*), white, 1674; masc. plur. nom. *chhat<sup>i</sup>*, 831. This word is often written *chhyot<sup>u</sup>*.

*CHHUH* (masc. sing.), *chhih* (masc. plur.), *chhëh* (fem. sing. and plur.), verb substantive, defective, being used only in the present tense, which is adjectival or participial in formation, being liable to change for gender. The other tenses of the verb substantive are provided by the root *ĀS*, q.v. In this present tense, the above are the forms of the third person. The other persons are formed by suffixing the appropriate pronominal suffixes when such exist (there are none for the first person plural). They are, therefore, as follows: sing. 1 masc. *chhu-s*, fem. *chhë-s*; 2 masc. *chhu-kh*, fem. *chhë-kh*; plur. 1 masc. *chhih*, fem. *chhëh*; 2 *chhi-wa*, fem. *chhë-wa*.

As in the above instances, the final *h* of *chhu*, *chhih*, and *chhëh* is added only to aid pronunciation, and is dropped before all suffixes. When a suffix commences with a vowel, the *u* of *chhu* becomes *w*, and the *i* and *ë* of *chhi* and *chhë* become *y*. Thus, *chhu* + *ā* becomes first *chhu + ā*, and then *chhw-ā*, and, similarly, both *chhih + ā* and *chhëh + ā* become *chhyā*.

Besides being used as a verb substantive, *chhu* is also employed as an auxiliary verb, forming, with the pres. part., a present tense, as in *suh chhu karān*, he makes, and, with the perf. part., a perfect tense, as in *tam<sup>i</sup> chhu kor<sup>u</sup>-mot<sup>u</sup>*, he has made. Any verbal suffixes are added to the auxiliary verb, and not to the participle. There is this peculiarity that, in such cases, the suffix of the agent of the second person singular is *y*, not the *th* used with the past tense. Thus, past, *th<sup>i</sup> koru-th*, thou madest, but perfect, *th<sup>i</sup> chhu-y* (not *chhu-th*) *kor<sup>u</sup>-mot<sup>u</sup>*, thou hast made. For examples, see below.

In this article references will first be given to illustrate the use of *chhu* as a verb substantive. Its use as an auxiliary will then be illustrated. No attempt will be made to quote all the instances in which the more common forms occur when employed as a verb substantive.

This verb is very commonly found with a dative of possession. Thus, *më chhu* or (with suffix) *chhu-m*, there is to me, I have. The following are examples of full datives of possession occurring in the sentences. Examples of pronominal suffixes of datives of possession will be found lower down. This is not a complete list, but only a selection of examples. *chhu tath göd*, there is a beginning to that, that has a beginning, 177; *më chhu talab*, I have salary, 1057; *më chhu-na dōst*, I have not a friend, 785; *më chhu-na khōf*, I have no fear, 1824; *hūnis chhëh akh aqij<sup>u</sup>*, the dog has a bone (fem.), 217; *tas chhëh bēmōr<sup>i</sup>*, he has sickness (fem.), 587; *yimis chhë-na kēh yēth*, he has no wish (fem.), 925; *tas chhih*



*pōnā shur<sup>i</sup>*, he has five children (masc. plur.), 805; *amis chhih z<sup>ah</sup> bōk<sup>ai</sup>*, she has two kittens (masc. plur.), 1018; *tas chhēh jyān liyākū<sup>u</sup>*, he has good qualifications (fem. plur.), 1440. Sometimes, instead of the dative, we have *nishē* used with the dat. case (cf. Hindī, *us-kē pās*); as in *mē nishē chhih z<sup>ah</sup> jōra*, I have two suits (masc. plur.), 1748.

The following forms occur in the sentences:—

masc. sing. 1 *chhu-s*, I am, 187, 203, 359, 436, 551, 888, 1007, 56, 1315, 1614, 82, 1720, 4, 58, 82; interrog. *chhu-s-a*, am I? 198; neg. *chhu-s-na*, I am not, 1322, 1922.

2 *chhu-kh*, thou art, 200, 558, 653, 1849; interrog. *chhu-kh-a*, art thou? 147, 363, 91, 806, 1411, 41.

3 *chhu<sup>h</sup>*, he is, it (masc.) is, there is (something masc.), 4, 5, 9, 10, 11, 22, 27, 28, 35, 44, 5, 50, 8, 61, 3, 4, 76, 110, 1, 5, 9, 27, 31, 3, 4, *et passim*; interrog. *chhu-ā*, is he? is it? is there? 46, 143, 67, 79, 576, 641, 781, 9, 842, 5, 931, 6, 9, 75, 95, 1071, 1136, 1320, 89, 95, 1405, 1611, 26, 84, 1722, 1811, 55, 76, 1917; neg. *chhu-na*, he (it, there) is not, 118, 213, 93, 358, 88, 90, 93, 625, 29, 736, 42, 84 (*myōn<sup>u</sup> chhu-na rafikh*, of me there is not a friend, I have no friend), 85, 97, 864, 95, 915, 46, 62, 78, 9, 1078, 96, 1111, 68, 73, 75, 1201, 35, 43, 59, 1349, 58, 69, 96, 1463, 77, 95, 1568, 1645, 56, 67, 1754, 1824, 33, 87; neg. interrog. *chhu-nā*, is he (it, there) not? 275, 414; with suff. of 1st pers. dat. *chhu-m*, there is to me, 42; neg. *chhu-m-na*, there is not to me, I have not, 465; with suff. 2nd pers. dat. *chhu-y*, there is to thee; No example. The same, interrog. *chhu-yē* (for *chhu-y-a*), is there to thee? 19, 500, 852, 977, 1746; the same, with neg., *chhu-y-na*, there is not to thee, 778; also interrog. *chhu-y-nā*, is there not to thee? 362; with suff. of 3rd pers. dat. *chhu-s*, it is to it, 468; ditto with neg. *chhu-s-na*, it is not to him, he has not, 547; with suff. 2nd pers. plur. dat. *chhu-wa*, 1556.

Fem. 3 *chhēh*, she is, it (fem.) is, there is (something, fem.), 20, 48, 61, 79, 84, 98, 128, 41, 58, 91, 207, 1604 (with two subjects united by 'and'). The nearest to the verb is fem., the other masc. Cf. *chhē-na*, in 1564, and *chhu<sup>h</sup>*, aux., 1158, both below), *et passim*; interrog. *chhy-ā*, is she? is it? is there? 69, 294, 1473, 1516, 1730, 1894; neg. *chhē-na*, she is not, it is not, there is not, 57, 277, 464, 584, 647, 840, 925, 38, 1163, 1342, 1467, 1564 (with two subjects; the nearest is fem., and the other masc., cf. 1604 above), 1667, 1757; neg. interrog. *chhē-nā*, is she not? is it not? is there not? 456; with suff. of 2nd pers. dat. *chhē-y*, there is (fem.) to thee, 429; interrog. *chhē-yē* (for *chhē-y-a*), is there to thee? 672, 795, 977, 1434, 56, 80; neg. interrog. *chhē-y-nā*, is there not to thee? 362, 1624; with suff. of 3rd pers. dat. *chhē-s*, there is (fem.) to him, 949, 1415; with

suff. of 2nd pers. plur. *chhē-wa*, there is (fem.) to .you, 1466, 1556, interrog. *chhē-wa*, is there (fem.) to you? 1055.

Masc. plur. 1, 2, no examples of verb substantive. See aux. below:

3, they are, there are (masc.), 23, 74, 106, 52, 207, 29, 77, 81, 98, 328, 401, 30, 52, 509, 27, 50, 92, 679, 743, 76, 87, 805, 31, 69, 93, 904, 7 (*bis*), 8 (*bis*), 52, 6, 67, 1018, 22, 40, 80, 82, 1160, 1228, 31, 61, 67, 76, 91, 1384, 93, 8, 1418, 22, 1513, 20, 50, 69, 78, 1654, 1732, 48, 1805, 47, 50, 56, 62, 1914. 36; with emph. *y*, *chhi-y*, they are indeed, 65; interrog. *chhy-ā*, are they? are there? 416, 702; neg. *chhi-na*, they are not, there are not, 488, 705, 880.

fem. plur. 3 *chhēh*, they are, there are (fem.), 97, 227, 658, 85, 751, 77, 82, 802, 945, 1074, 98, 1122, 3, 1211, 98, 1440, 83, 1509, 1843, 51, 64; interrog. *chhy-ā*, are they? are there? 1340; neg. *chhē-na*, they are not, there are not, 963, 991, 1588.

The following are examples of the use of this verb as an auxiliary:—

Masc. sing. 1 *chhu-s*, forming pres. sing. 1 with a pres. part., 13, 4, 53, 6, 60, 92, 5, 101, 30, 85, 307, 52, 64, 9, 74, 83, 638, 817, 931, 1000, 85, 1141, 3, 69, 82, 1241, 1344, 72, 1431, 76, 88, 91, 6, 1524, 1686, 1756, 62, 1818, 23, 75, 95, 1903; neg. *chhu-s-na*, 37, 105, 236, 370, 1, 84, 505, 53, 65, 634, 66, 80, 722, 1213, 82, 1464, 78, 1595, 1806, 37; with suffix of the 2nd pers. sing. dat. *chhu-s-ay wanān*, I say to thee, 828, 1500; with suff. 2nd pers. plur. dat. *chhu-s-awa karān*, I am making to you, 183, 816; with suff. 3rd pers. sing. acc. *chhu-s-an sōzān*, I send him, 1601; *chhu-s-an yiñhān*, I wish (to see) him, 1884.

Masc. sing. 2 *chhu-kh*. In the case of this person references to sentences in which the full pronoun is not also written are printed in italics. Forming, with pres. part., pres. masc. sing. 2, 2, 60, 190, 211, 362, 464, 5, 569, 602, 4, 8, 22, 63, 86, 710, 72, 826, 99, 943, 1037, 46, 83, 99, 1188, 1250, 1362, 6, 1406, 35, 43, 62, 9, 1504, 31, 44, 83, 99, 1611, 42, 68, 73, 1806, 20, 78, 90, 1903; neg. *chhu-kh-na*, 368, 604, 982, 1172; interrog. *chhu-kh-a*, 13, 58, 80, 1, 95, 121, 327, 407, 35, 57, 85, 524, 636, 45, 93, 837, 85, 1023, 33, 93, 1258, 1323, 1408, 1633, 1844, 82; neg. interrog. *chhu-kh-nā*, 250, 560. With suffix of 3rd pers. sing. acc. and interrog. *chhu-h-an-a wuchhān*, dost thou see it? 243; *chhu-h-an-a zānān*, dost thou know him? 799.

Masc. sing. 3 *chhu-h*. A, with pres. part., forming pres. masc. sing. 3, 12, 36, 49, 89, 100, 56, 63, 78, 99, 202, 31, 80, 96, 302, 3, 5, 25, 34, 49, 57, 61, 5, 410, 21, 44, 73, 82, 90, 502, 12, 21, 9, 43, 59, 77, 85, 6, 9, 600, 1, 28, 33, 717, 44, 50, 72, 83, 6, 92, 814, 58, 74, 90, 902, 17, 8, 55, 69, 81, 84, 93, 1027, 34, 43, 9, 52, 67, 1125, 53, 8 (with two masc. sing. subjects united by 'and'; cf. *chhēh* in 1604, above), 62, 86, 1207,



59, 83, 92; 6, 8, 1306, 14, 23, 30, 4, 6, 53, 66, 1403, 15, 25, 44, 53, 8, 65, 84, 1523, 40, 6, 65, 1613, 31, 80, 1, 92, 4, 5, 1712, 3, 6, 7, 47, 55, 69, 73, 86, 1814, 5, 22, 3, 5, 54, 60, 96, 8, 1911, 9, 31, 7; neg. *chhu-na diwān*, 957; *-gāhān*, 1763; *-hēkān*, 472, 715, 1871; *-karān*, 2, 1010; *-khōkān*, 1066; *-mēlān*, 596; *-pakān*, 1285; *-prayān*, 756; *-sapadān*, 1867; *-tagān*, 1365; *wōpadān*, 1399; *-yiwān*, 459, 1053, 1239, 1304, 66, 1815; *-zānān*, 812; interrog. *chhwā lagān*, 597; with suff. 2nd pers. sing. dat. *chhu-y karān*, he is making thee (dat. for acc.), 771; with same suff., interrog. *chhu-yē prayān*, is it pleasing to thee? 1380, 1456; *chhu-yē yiwān*, does it come to thee? 1746; neg. interrog. *chhu-y-nā tagān*, is it not possible for thee? 228; *yiwān*, does it not come to thee? 362; with suff. 3rd pers. sing. dat. *chhu-s yiwān*, it comes to him, 421; with suff. 2nd pers. plur. dat. *chhu-wa wanān*, he is saying to you, 367.

B, with perf. part., forming perf. masc. sing. *chhu banyō-mot<sup>u</sup>*, 1129; *-gō-mot<sup>u</sup>*, 764, 889, 1327; *-hyot<sup>u</sup>-mot<sup>u</sup>*, 808; *-koq<sup>u</sup>-mot<sup>u</sup>*, 1452; *-kor<sup>u</sup>-mot<sup>u</sup>*, 780, 988, 1238, 56; *-khot<sup>u</sup>-mot<sup>u</sup>*, 1662; *-log<sup>u</sup>-mot<sup>u</sup>*, 1302; *-lyūkh<sup>u</sup>-mot<sup>u</sup>*, 331, 920, 1376; *-mōtyō-mot<sup>u</sup>*, 1117; *-nyū-mot<sup>u</sup>*, 700; *-rot<sup>u</sup>-mot<sup>u</sup>*, 43; *-rōw<sup>u</sup>-mot<sup>u</sup>*, 730; *-sapon<sup>u</sup>-mot<sup>u</sup>*, 39, 171, 648; *-sōmb<sup>u</sup>-rōw<sup>u</sup>-mot<sup>u</sup>*, 774; *-thow<sup>u</sup>-mot<sup>u</sup>*, 635; *-wōpod<sup>u</sup>-mot<sup>u</sup>*, 1918; neg. *chhu-na lōg<sup>u</sup>-mot<sup>u</sup>*, 1865; interrog. *chhwā bor<sup>u</sup>-mot<sup>u</sup>*, 1092; *zi chhwā sapon<sup>u</sup>-mot<sup>u</sup>*, that has (this) occurred, (I do not recollect) if this occurred, 1235; with suff. 2nd pers. sing. agent, *chhu-y hyot<sup>u</sup>-mot<sup>u</sup>*, thou hast bought, 1928; *-kor<sup>u</sup>-mot<sup>u</sup>*, thou hast done, 737, 1673; with same suff. interrog. *chhu-yē por<sup>u</sup>-mot<sup>u</sup>*, hast thou read? 872, 1195; *-wuchh<sup>u</sup>-mot<sup>u</sup>*, hast thou seen? 282, 911, 1183, 1338, 48; with suff. 2nd pers. sing. dat. *mē chhu-y won<sup>u</sup>-mot<sup>u</sup>*, I have said to thee, 768; with suff. 3rd pers. sing. ag. *tam<sup>i</sup> chhu kōn<sup>u</sup>-mot<sup>u</sup>*, he has sold, 615.

C, with conjunctive participle, with suff. 3rd pers. sing. agent, *tam<sup>i</sup> chhu-n kēnith*, he has sold, 615.

D, with fut. pass. part., with suff. 2nd pers. sing. ag. *chhu-y karun<sup>u</sup>*, it is to be done by thee, thou must do, 848.

Masc. plur. 1 *chhih*, with pres. part., forming pres. masc. plur. 1, *chhih karān*, 1921; neg. *chhi-na hēkān* or *pōshān*, 1262; *-zānān*, 793.

Masc. plur. 2 *chhi-wa*. A, with pres. part., forming pres. masc. plur. 2 *chhi-wa karān*, 132; *-rōzān*, 117, 1515; *-tulān*, 1836; *-zuwān*, 1445. With negative interrogative, *chhi-wa-nā hēkān*, 1518. B, with perf. part., forming perf. masc. plur. 2 *chhi-wa ā-mat<sup>i</sup>*, 1382.

Masc. plur. 3 *chhih*. A, with pres. part., forming pres. masc. plur. 3, 107, 35, 9, 78, 80, 237, 304, 8, 29, 38, 40, 55, 440, 53, 60, 3, 77, 538, 602, 6, 19, 65, 84, 803, 19, 25, 41, 67, 8, 92, 912, 3, 34, 70, 1023, 4, 1161, 4, 77, 91, 1205, 14, 24, 99, 1375, 1400, 1540, 65, 84, 93, 1609, 45, 71, 79, 91, 3, 6,

1734, 40, 71, 5, 99, 1807, 1941; neg. *chhi-na karān*, 1868; -*sapadān*, 1573; -*ānān*, 1785. With suff. 3rd pers. sing. dat., *chhi-s gaṣṭhān*, they are happening to him, 497.

B, with perf. part., forming perf. masc. plur. *chhih kar<sup>i</sup>-mat<sup>i</sup>*, 94; -*lag<sup>i</sup>-mat<sup>i</sup>*, 1025; -*push<sup>h</sup>rōw<sup>i</sup>-mat<sup>i</sup>*, 94. With emphatic *v*, *chhi-y gay-mat<sup>i</sup>*, 65.

Fem. sing. 1 *chhē-s*. No example.

Fem. sing. 2 *chhē-kh*. No example.

Fem. sing. 3 *chhēh*. A, with pres. part., forming pres. fem. sing. 3, 120, 226, 339, 43, 402, 26, 570, 627, 80, 714, 6, 53, 62, 70, 984, 1444, 84, 5, 1542, 1640, 52, 5, 1789, 1896, 1920; with suff. 3rd pers. sing. dat., *chhē-s sapadān*, it (fem.) is happening to him, 1415; neg. *chhē-na*, 375, 432, 596, 1163, 1303, 1719; with suff. 2nd pers. sing. dat., followed by neg. interrog. *chhē-y-nā yiwān*, does it not come to thee? 362.

B, with perf. part., forming perf. fem. sing. *chhēh banōw<sup>u</sup>-müt<sup>u</sup>*, 900; -*gō-müt<sup>u</sup>*, 1490; -*hōw<sup>u</sup>-müt<sup>u</sup>*, 230; -*līkh<sup>u</sup>-müt<sup>u</sup>* (*LEKH*), 614; -*lūy<sup>u</sup>-müt<sup>u</sup>* (*LAG*), 1559; -*navyē-müt<sup>u</sup>*, 1386; -*phīr<sup>u</sup>-müt<sup>u</sup>*, 1386, 1423; interrog., *chhyā banyē-müt<sup>u</sup>*, 810; with suff. 2nd pers. sing. agent, *chhē-y khyē-müt<sup>u</sup>*, thou hast eaten (a fem. thing), 479; also with interrog. suff. *chhē-yē hēkh<sup>u</sup>-müt<sup>u</sup>*, hast thou learnt (a fem. thing)? 1199; *chhē-yē pūr<sup>u</sup>-müt<sup>u</sup>*, hast thou read (a fem. thing)? 1275; *chhē-yē wuchh<sup>u</sup>-müt<sup>u</sup>*, hast thou seen (a fem. thing)? 1208.

Fem. plur. 1 *chhēh*. No example.

Fem. plur. 2 *chhē-wa*. No example.

Fem. plur. 3 *chhēh*. A, with pres. part., forming pres. fem. plur. 3, 240, 748, 1196, 1260, 1744. B, with perf. part., forming perf. fem. plur. *chhēh wuchhē-maṣa*, 786.

*chhyot<sup>u</sup>*, see *chhot<sup>u</sup>*.

*chik*, decl. 4 (sing. nom. *chikh*), a murmur; plur. nom. *chika diñē*, to murmur, 1191.

*Chin*, decl. 1, China (the country), 621; abl. *chīna-pēṭha*, from China, 314; *chīna-dish*, the land of China; dat. sing. *-dishēs-manz*, in China, 1272.

*CHĪR*, conj. 1 (I past part. *chyūr<sup>u</sup>*, plur. *chīr<sup>i</sup>*; fem. *chīr<sup>u</sup>*, plur. *chīrē*; II past part. *chīryōv*), to squeeze out (juice, &c., with dat. of the thing squeezed), 1005 (imperat. 2nd sing. *chīr*); *kaparuk<sup>u</sup> āb trāv chīrith* (conj. part.), wring out the water from the cloth, 1926.

*chir-chir*, decl. 1, the chirping of birds; *chir-chir karun*, to chirp, hence, to be peevish, 1299.

*chīr<sup>4</sup>*, decl. 3, a piece of paper, a document, a memo.; *kirāyi-chīr<sup>4</sup>*, the lease (of a house), 1496.

*chiz*, decl. 1, a thing, 20, 921, 1599, 1753; sing. gen. *chīzuk<sup>u</sup>*, 107, 482;



- chlu-na kēh chīz-ūy*, he is. not even anything, he is insignificant, 962;  
 plur. nom. *chīz*, things, goods, 161, 307, 408, 13, 705, 54, 91, 908, 67,  
 1084, 1398, 1422, 1578, 1805 (*gindan chīz*, toys), 1862; dat. *chīzan*, 418,  
 1256 (for acc.); gen. *chīzan-hond<sup>u</sup>*, 1475.  
*chūk<sup>i</sup>*, decl. 3, a chair: sing. dat. *chōkē*, 1865.  
*chyāni*, see *āh*.  
*CHYĀW*, conj. 1 (I past part. *chyōw<sup>u</sup>*, plur. *chyōw<sup>i</sup>*; fem. *chyōw<sup>u</sup>*, plur.  
*chyāwē*; II past part. *chyāvyōv*), to cause to drink, give to drink; polite  
 imperat. sing. 2 *chyāv-ta*, 579.  
*chyōnis*, *chyōn<sup>u</sup>*, *chyōn<sup>i</sup>*, see *āh*.

# D

- DABAW*, conj. 1 (I past part. *dabow<sup>u</sup>*, plur. *-baw<sup>u</sup>*; fem. *-biw<sup>u</sup>*, plur.  
*-bawē*; II past part. *-bavyōv*), to press down to the ground; pass. past  
 masc. sing. 3 *āv dabawana*, he was crushed (under a carriage-wheel), 448.  
*DABĀW*, conj. 1 (I past part. *dabōw<sup>u</sup>*, plur. *-bōw<sup>i</sup>*; fem. *-bōw<sup>u</sup>*, plur. *bāwē*;  
 II past part. *bāvyōv*), to press, hence, past masc. plur. 3 *tam<sup>i</sup> dabōw<sup>i</sup> tim*,  
 he reproved them, 1510; *thawun dabōwith* (conj. part.), to nip (with  
 pincers), 1212.  
*dachhyun<sup>u</sup>*, adj. (fem. *dachhiñ<sup>u</sup>*), right (not left), 1052; (masc.) the south,  
 sing. gen. *dachhinyuk<sup>u</sup>*, 608.  
*daftar*, decl. 1, an office; sing. dat. *daftaras-manz*, 1241.  
*dāg*, decl. 1, a mark, spot; *mīlī-dāg*, a spot of ink, 1701.  
*dagā*, decl. 4, deceit, imposture; *tamī-sūty chhih dagā karān*, they impose  
 upon him, 912; *dagā-bāz*, adj., ind., dishonest, cunning, 452 (masc. plur.),  
 550; *dagā-bōzē*, decl. 4, deceit, treachery, 1816.  
*ā<sup>h</sup>*, decl. 1, smoke; abl. *ā<sup>h</sup>ha barith*, full of smoke, 1669.  
*dah*, card., ten; masc., 7, 460, 1276, fem., 68, 603; *daha-wuhur<sup>u</sup>*, aged ten  
 years (adj.), 1930; *dahan rupayēn-hond<sup>u</sup>*, of ten rupees, 605; *dahan gan-  
 tan*, for ten hours, 1465; *dahan pūtyau sān*, with ten chickens, 310.  
*dahi*, see *doh<sup>u</sup>*.  
*dā-hyol<sup>u</sup>*, see *dāñē*.  
*dairī* or *dōrī*, decl. 4, patience (in misfortune); *dairī thawūñ<sup>u</sup>*, to exercise  
 patience, 1290.  
*dāk*, decl. 1, the post; sing. dat. *azikis dākas*, (send) by to-day's post, 1359;  
*azikis-ūy dākas-manz*, (going) by to-day's post, 846; *madarāsakis dākas-  
 pēh*, (a parcel) by the post from Madrās, 1268; gen. *dākūich<sup>u</sup> kirāy*, the  
 postage (of a letter), 1360; abl. *dāka-gara*, the post office, 1359; *dāka-  
 munshis*, to the postmaster, 1361.  
*DAKHAR*, conj. 1 (I past part. *dakh<sup>u</sup>*, plur. *-kh<sup>u</sup>*; fem. *-kh<sup>u</sup>*, plur.

- kh<sup>a</sup>re*; II past part. *ḡakh<sup>a</sup>ryōv*), to lean upon; conj. part. *chhuh lūr<sup>a</sup>*  
*ḡakh<sup>a</sup>rith pakān*, he walks leaning upon a stick, 1027.
- ḡālāna*, decl. 1, the hall (of a house), 832; sing. dat. *ḡālānas-peh*, (put it)  
 in the hall, 335, 1028.
- dāl-chin*, decl. 1, cinnamon, 319.
- dalīl*, decl. 4, argument, proof; plur. nom. *dalīla*, 100.
- dam*, decl. 1, breath; *dam hyon<sup>u</sup>*, to breathe, 236.
- dan*, decl. 1, the handle (of a drawer, &c.), 835.
- D<sup>a</sup>N*, conj. 1 (I past part. *d<sup>a</sup>n<sup>u</sup>*, plur. *d<sup>a</sup>n<sup>i</sup>*; fem. *d<sup>a</sup>n<sup>u</sup>*, plur. *d<sup>a</sup>n<sup>u</sup>*; II past  
 part. *d<sup>a</sup>nōv*), to shake out (dust); imperat. sing. 2 *d<sup>a</sup>n*, 1623.
- dān*, decl. 1, a gift; *dān karun*, to give charity, 305. (H.)
- dan<sup>a</sup>wād*, decl. 1, thanks; *dan<sup>a</sup>wād karun*, to thank, 817. (H.)
- dand*, decl. 1, a tooth; sing. dat., *dandas dōd<sup>u</sup>*, a toothache, 1801.
- dand*, decl. 1, a punishment, penalty, fine, 673, 767, 1004, 1618; *dand dīn<sup>u</sup>*,  
 to pay a fine, 1300; to punish, 1786; *ḡe pēyi-y dand*, punishment will  
 fall to thee, thou wilt be punished, 1430; sing. dat. *dandas yōgy*, worthy  
 of punishment, 509. (H. Cf. *sazā* and *jurmāna*.)
- dānd*, decl. 1, an ox, a bull; sing. dat. *dāndas-nishē*, (afraid) of the bull,  
 250; abl. *dānda-jūr<sup>i</sup>*, a pair of oxen, 1346; plur. nom. *dānd*, 1267.
- dāñē*, decl. 1, corn, paddy, 398, 678, 1091; sing. gen. *dāñuk<sup>u</sup>*, 1545. When  
 the first member of a compound, the abl. case takes the form *dā*, as in *dā-*  
*hyol<sup>u</sup>*, an ear of corn, 180.
- danu-dand*, decl. 1, a bow (the weapon), 224. (H.)
- DAP*, conj. 1 (I past part. *dop<sup>u</sup>*, plur. *dap<sup>i</sup>*; fem. *dūp<sup>u</sup>*, plur. *dap<sup>u</sup>*; II past  
 part. *dapyōv*), to say, tell; imperat. sing. 2 *daph*, 1137; pol. imperat.  
 sing. 2 *daph-ta* (1145) or *dap-ta*.
- DĀR* (1), conj. 1 (I past part. *dōr<sup>u</sup>*, plur. *dōr<sup>i</sup>*; fem. *dōr<sup>u</sup>*, plur. *dārē*; II past  
 part. *dāryōv*), to put, place; to owe; conj. part. *kan dōrith bōz*, apply  
 your ears, listen, i. e. listen attentively, 1085; pres. part. *yus rupayē dārān*  
*āsi*, (he) who owes money, 476.
- dār* (2), the Persian suffix, occurring in *kirāyi-dār*, a leaseholder, 625; *ohuda-*  
*dār*, an official, 1242; *dīna-dār*, pious, 1326; *almāsa-dār* (fem.), (a)  
 diamond (ring), 1541; *ḡāyi-dār*, shaded, shady, 1621; *māyi-dār*, smooth  
 (of paper), 1670; sing. abl. *mōshkani-dāra barith*, filled with perfume,  
 1307.
- ḡar*, decl. 1, fear, 118.
- darāz*, decl. 1, a chest of drawers (the English word); sing. gen. *darāz-*  
*uk<sup>u</sup>*, 835.
- darbōr<sup>u</sup>*, decl. 2, one who attends a *darbār*; plur. dat. *darbūrēn*, 552.
- dārē*, see *dōr<sup>u</sup>*.
- darham-barham*, adj. confused (of work); fem. sing. nom., 387.



dar<sup>i</sup>, see dor<sup>u</sup>.

darwāza, decl. 1, a door, 1640; sing. dat. darwāzas-nēhar, out of doors, 1788; darwāzas-pēh, at the door, 175.

daryā, decl. 1, a river; sing. gen. daryāwuk<sup>n</sup>, 1263.

das<sup>u</sup>khath, decl. 1 (nom. sing. and plur. das<sup>u</sup>khath), a signature; das<sup>u</sup>khath karun, to sign, to subscribe, 1739; plur. nom., 950.

dash, decl. 4, a seam (in cloth); plur. nom. dashē, 1588.

dasta, decl. 1, akh dasta kākaz, a quire of paper, 1450.

dastūr, decl. 1, a custom, habit, 457, 542, 1222; a rule, custom, practice, 1556; plur. nom. dastūr, 970 (customs, institutions).

dastūr<sup>i</sup>, decl. 3, 'dustooric,' an allowance of money in a price, a commission, 68.

dāta, adj., ind., liberal, generous; masc. sing. nom., 798, 1062. (H. See faiyāz-dīl.)

dātāgī, decl. 4, liberality, generosity; sing. dat. dātāgiyē, 797. (H. Cf. sakhāwat.)

dāwā, decl. 1, a claim, objection, 1518; dāwā thawun, to make a claim, 327; plur. nom. dāwā, 1850; with indefinite suff. āh, dāwāh, a (any) claim, a (any) demand, 500; dāwāh karun<sup>n</sup> wājib, a certain objection is worthy to be made (to it), i. e. it is objectionable, 663.

dawāh, decl. 1, medicine, 616, 1320; dawāh khyon<sup>n</sup>, to take medicine, 1322, 1773; dawāh karun, to attend (as a doctor), 1323; sing. dat. dawāhas, 1249; gen. dawāhuk<sup>n</sup>, 1083, 1474; khōrākh dawāhak<sup>i</sup>, doses of medicine, 573; abl. dawāha-sūty, (benefit) from the medicine, 181.

dār-āh, see dāwā.

D<sup>u</sup>Y, conj. 1 (I past part. d<sup>u</sup>y<sup>n</sup>, plur. d<sup>u</sup>y<sup>i</sup>; fem. d<sup>u</sup>y<sup>u</sup>, plur. d<sup>u</sup>yē; II past part. d<sup>u</sup>yyōv), to regret; pres. masc. sing. 1 chhus d<sup>u</sup>yān, 1491.

dāy, decl. 4, a nurse, 1220; a maid-servant; sing. dat. (for acc.) dāyē, 1220; plur. nom. zanāna-dāyē, maid-servants, 1123.

dayā, decl. 4, compassion, pity, 362, 1332; humanity, 887; a favour, a kindness, 627, 820 (mē-pēh, on me), 1512; dayā kariūn<sup>n</sup>, to show mercy, 1146; to show kindness (to = pēh), 1015; dayā karith = 'please', 32, 708; sing. dat. dayāyē dan<sup>u</sup>wād karun, to thank for kindness, 817; dayāyē yōgy, worthy of kindness, 1922; abl. dayāyi-kin<sup>i</sup>, by means of kindness = 'please', 'pray', 55, 408, 12, 532, 668, 816, 1644; dayāyi-sūty, the same as dayāyi-kin<sup>i</sup>, 187; through (so-and-so's) kindness, 203, 1379; in a kindly manner, 944; dayāyi-rost<sup>n</sup>, inhuman, 951. (H.)

dayālu, adj., ind., merciful; masc. sing. nom., 1008. (H.)

dayāwān, adj., ind., merciful, gentle, kind, humane; masc. sing. nom., 798, 886, 1134. (H.)

dē<sup>u</sup>, see dyol<sup>n</sup>.

*dēka*, decl. I, the forehead, 763.

*dēkh*, decl. I, trouble, worry, 1335; *dēkh karun*, to worry, 1822; sing. abl.

*dēkha waröi*, (nothing) but vexation, 1867.

*dēl*<sup>i</sup>, see *dyol*<sup>i</sup>.

*dēmb*, decl. I, an island, 992.

*dēr*, decl. I, a heap, 856.

*dēsh*, see *dīsh*.

*dēwöl*<sup>i</sup>, decl. I, a bankrupt, 153.

*dēwöl*<sup>u</sup>, decl. 2, a bankrupt; *tam<sup>i</sup> koq<sup>u</sup> dēwöl*<sup>u</sup>, he became bankrupt, 965.

*DI*, conj. I, irreg. [inf. and fut. pass. part. *din*<sup>u</sup> or *dyun*<sup>u</sup> (*dium* or *dyun* is not used): conj. part. *dith*; freq. part. *di di* or *dith dith*; pres. part. *diwān*; I past part. *dyur*<sup>u</sup>, plur. *dīt*<sup>i</sup>; fem. *dīt*<sup>u</sup>, plur. *dika*; II past part. *dītōv*, plur. *dītōy*; fem. sing. and plur. *dītōyē*; III past part. *dītāw*, plur. *dītōyēy*; fem. sing. and plur. *dītōyē*; fut. sing. 1 *dima*, 2 *dikh*, 3 *diyi*; plur. 1 *dimaw*, 2 *diyiw*, 3 *din*; imperat. sing. 2 *dih*, 3 *diyin*; plur. 2 *diyiw*, 3 *diyin*; polite imperat. sing. 2 *dita*, 3 *diy<sup>i</sup>tan*; plur. 2 *diy<sup>i</sup>tarw*, 3 *diy<sup>i</sup>tan*; past cond. sing. 1 *dimahō*, 2 *dihōkh*, 3 *diyihē*; plur. 1 *dimahōw*, 2 *diy<sup>i</sup>hīw*, 3 *dihōn*], to give (*passim*); hence, to put (e.g. a bolt on a window), 215; to inflict (a punishment), 673; to give or occasion (sorrow), 1680; to allow (with abl. inf.); (*pakanu din*<sup>u</sup>, to allow to go, 67; *wuchhana d.*, to allow to see, 1102; *k<sup>n</sup>nana d.*, to allow to buy, 1745); also with fut. pass. part. *dita mē mōsh<sup>u</sup>kh hyon*<sup>u</sup>, give to me a scent to be taken, allow me to smell, 1666; *fatwā d.*, to give the final order in a case, to decide, 1003; *bāng diñ*<sup>u</sup>, to crow (of a cock), 444; *bāraw din*<sup>i</sup>, to bring complaints, 365; *bim din*<sup>u</sup>, to threaten, 1786; *chika d.*, to murmur, 1191; *dūsh d.*, to find fault with, to object to, 772; *ganqith d.*, to tie up (a boat), to make it fast, 1552; *hukm d.*, to give an order, 350, 1091; *jawāb d.*, to give an answer, 1504; *jurmāna d.*, to pay a fine, 1300; *khabar diñ*<sup>u</sup>, to make a report, 1505; *mangith din*<sup>u</sup>, to give on loan, lend, 1094; *nād d.*, to summon, 438, 637, 966, 1558, 1602; *pash d.*, to thatch, 1783; *phāsi d.*, to hang, execute, 671; *phōkh d.* to puff, 210; *sāzā d.*, to punish, 673, 1786; *tānga diñ*<sup>u</sup> (fem. plur.), to bray (of an ass), 231; *tōph diñ*<sup>u</sup>, to sting, 173, 1719; *wōth diñ*<sup>u</sup>, to leap, 1045.

The following forms occur in the sentences:—inf. dat. *dinas khōsh*, willing to give, 147, 436; gen. *dinuk<sup>u</sup> hukm*, an order of giving (i.e. to give), 1078; *dinuk<sup>u</sup> bim*, fear of giving, 1786; abl. (forming pass.) *dina yin*<sup>u</sup>, to be given, 656, 671; fut. pass. part. *din*<sup>u</sup>, it (is) to be given, 1300, 1783; fem. nom. *diñ*<sup>u</sup>, 767; masc. plur. nom. *din*<sup>i</sup>, 286; fem. plur. nom. *diñ*<sup>u</sup>, 1486; conj. part., 40, 54, 82, 210, 438, 637, 66, 71, 1056, 1499, 1558, 1602; pres. part., 365, 1045; pres. masc. sing. 1 *chhus diwān*, 1031; 2 *chhukh diwān*, 772, 1406, 1504; 3 *chhuh diwān*, 231, 349, 444, 90, 628,



1680, 1786; neg. *chhu-na diwān*, 957; fem. sing. 3 *chhēh diwān*, 627; neg. *chhē-na diwān*, 1719; plur. masc. 3 *chhēh diwān*, 1191; I past part., used as past tense, *dyut<sup>u</sup>*, 350, 605, 16, 49, 73, 992, 1003, 4, 1535; neg. *dyut<sup>u</sup>-na*, 1745; with suffixes, *dyut<sup>u</sup>-m-ay*, I gave to thee, 1106; *dyut<sup>u</sup>-m-as-na*, I did not give to him, 1216; *dyutu-th*, thou gavest, 842; *dyutu-n*, he gave, 1091; fem. sing. *diš<sup>u</sup>*, 173, 1003, 1279, 1505; plur. *diša*, 68, 424; pluperf. masc. sing. 3 *š<sup>u</sup> dyut<sup>u</sup>-mor<sup>u</sup>*, 240; fut. sing. 1, 246, with suff. *dima-y*, I will give to thee, 664; 2 interrog. *dikh-a*, wilt thou give, 1313; 3, 624, 1095 (*oratio obliqua*); with suff. *diyē-m*, he will give to me, 947; plur. 1, 667; 2, 729; interrog. *diyiw-a*, will you give? 1094; with suff. *diyū-m*, you will give to me, 1678; imperat. sing. 2, 44, 67, 215, 618, 834, 57, 1087, 1472, 1629; plur. 2, 816, 1048; with voc. particle, *diyiw-sa*, please give, 1293; polite imperat. sing. 2, 802, 1017, 1102, 1301, 25, 1666; with suffix *dita-n*, give it, 1552; plur. 2, 1877; with suff. *diy<sup>i</sup>tō-m*, please give ye to me, 187.

Note, the masculine infinitive of this verb is generally written *din<sup>u</sup>*, although pronounced *dyun<sup>u</sup>*.

*dil* (1), decl. 1, the heart, 858, 1302, 1434, 1853; *khōsh-dil*, adj., ind., of a happy heart, lively in disposition, 1088; *faiyāz-dil*, adj., ind., generous, liberal, 1062; sing. dat. *dilas*, 917; *dilas-manz*, (consider) in (one's) heart, i. e. in one's mind, 1156; abl. *dila*, 478; gen. *diluk<sup>u</sup>*, 78.

*dil* (2), decl. 4, the city of Delhi, 79; abl. sing. *dili-tāñ*, as far as Delhi, 41. *dilāsa*, decl. 1, consolation, comfort, 349; encouragement, 627, 8.

*dilchasp*, adj., ind., pleasant, agreeable, 61 (fem. sing. nom.).

*dilēr*, adj., ind., brave, courageous, 229.

*diliri*, decl. 4, bravery, courage, 230, 429.

*dimāg*, decl. 1, conceit, pride, 372; abl. *dimāga-nishē*, (abstention) from pride, 1390; *dimāga barith*, full of pride, 1863.

*dimōgi*, adj., ind., proud, vain, conceited, 373; plur. nom., 1418.

*dinadār*, adj., ind., pious, 1326.

*dīravīr*, adj., ind., brave, 229. (H.)

*dīravīri*, decl. 4, bravery, 230. (H.)

*dīsh* (often written *dēsh*, plur. dat. always *dēshan*, and abl. always *dēshan*), decl. 1, a country, kingdom, 63, 673, 9, 1016, 1048; *chīna-dīsh*, the country of China, 1272; *fār<sup>u</sup>sa-dīsh*, Persia, 1814; a city, in phrases such as 'Delhi is an ancient city', 79; dat. sing. *dīshēs*, 1049 (for acc.); *biyēs dīshēs*, to a foreign country, 679; *dīshēs-manz*, in a country, 1272, 1814; gen. sing. *dīshuk<sup>u</sup>*, 63; abl. sing. *dīshē kadūn*, expulsion from the country, 673; nom. plur. *dīsh*, 1016. (H. Cf. *mul<sup>u</sup>k*.)

DIWANĀW, conj. 1 (I past part. -*nōw<sup>u</sup>*, plur. -*nōw<sup>u</sup>*; fem. -*nōw<sup>u</sup>*, plur. -*nāwē*; II past part. -*nāvyōv*), to cause to give; *gōsa d.*, to provoke anger;

inf. gen. sing. *gōsa dīwanāwaniich<sup>u</sup> kōm<sup>u</sup>*, an action to provoke anger, 1425.

*DĀBARĀW*, conj. I (I past part. *-rōw<sup>u</sup>*, plur. *-rōw<sup>i</sup>*; fem. *-rōw<sup>u</sup>*, plur. *-rāw<sup>ē</sup>*; II past part. *-rāwyōw*), to bury; inf. abl. *dāb<sup>a</sup>rāwani*, (he is gone) to bury (his father), 256.

*dāb<sup>u</sup>*, decl. 2 (sing. dat. *dābis*), a washerman, 1889.

*dād*, decl. 1, milk, 432, 781, 1723; the milk of a coco-nut, 1699; sing. dat. *dādas*, 432.

*dād<sup>i</sup>lad*, adj., ind., miserable, unhappy, 1162.

*dād<sup>u</sup>*, decl. 2, pain, sickness; *dād<sup>u</sup> hyuh<sup>u</sup>*, something like a pain, a feeling of pain, 717; *chhōkas dād<sup>u</sup> chhuh karān*, it is making pain to the wound, the wound is painful, 1665; *dandas dād<sup>u</sup>*, toothache, 1801; *kalas dād<sup>u</sup>*, headache, 853, 1270; *kalējas dād<sup>u</sup>*, liver complaint, 1090; *zurwas dād<sup>u</sup>*, pain in the body, 213.

*DĀGĀNĀW*, conj. I (I past part. *-nōw<sup>u</sup>*, plur. *-nōw<sup>i</sup>*; fem. *-nōw<sup>u</sup>*, plur. *-nāw<sup>ē</sup>*; II past part. *-nāwyōw*), to repeat; inf. *dāg<sup>a</sup>nāwun*, repetition (with acc. of thing repeated), 1503.

*dāgun<sup>u</sup>*, adj., doubled, 575 (of paper); fem. *dāgūn<sup>u</sup>*, 574 (of string).

*dāh*, decl. 1, a day; *dāh nibāwun*, to pass the day, spend the time, 477; sing. dat. *drustis dāhas*, all day long, 1584, 90, 1734; abl. *dāha*, daily, every day, 12, 589; *prath dāha*, every day, 1465, 1542; *prath dāha sub<sup>a</sup>has*, every day at morn, every morning, 1539; *dāha-path-dāha*, daily, day by day, 482; with emphatic *y*; *dāha-y*, daily, continually, over and over again, always, 211, 365, 402, 586, 895, 1146, 61, 2, 91, 1823, 74; perpetually, 1314; generally, as a rule, 1306; plur. nom. *kēh dāh*, for a few days, 3; *m<sup>i</sup> wōi<sup>i</sup> dāh dāh yinas*, to me ten days elapsed for coming, I have been absent for ten days, 7; *kēh dāh gay*, some days elapsed, 314, 607; dat. *ēōn dāhan*, for four days, 169; *yītēn dāhan*, for so many days, for so long, 595, 1421; *kūtēn dāhan*, for how long? 1101; *yiman dāhan*, (in) these days, nowadays, 1413; *kēh dāhan-manz*, in some days, in a few days, soon, 611; *jawōni-handēn dāhan-manz*, in the days, or season, of youth, 1934; abl. *kēsau dāhau-pētha*, from some days, lately, for the last few days, 153, 71, 1545; *kūtlyau dāhau-pētha*, since how many days? 1608.

*dāh<sup>i</sup>*, adv. of time, on (such and such) a day; as in *dāhi dāh<sup>i</sup>*, after ten days, 1499; cf. *doh<sup>u</sup>*.

*doh<sup>u</sup>*, decl. 2, a group of ten, a ten, sing. abl. *dāhi*, used adverbially with *dāh<sup>i</sup>*, q. v.; so *dāhi warihē zyāda*, more than ten years (lit. more than the years of a group of ten), 57; *dāhi warihē pētha*, from a ten year, (I have served him) for ten years, 1614; *dāhi bajē*, at the stroke of ten, at ten o'clock, 126, 1531.

*dākh*, decl. 1, sorrow, misery, grief, trouble, 821, 1164, 1233, 1680, 85; a mis-



fortune, an unhappy event, 1560; vexation, offence, 286; difficulty, 1228; *dōkhi din<sup>u</sup>*, to occasion sorrow, 1680; to give offence, or cause vexation, to any one, 286; to be dangerous, offensive (of an animal), 957; sing. dat. *dōkhas*, 349; *dōkhas-manz*, in misery, 1164, 1685; ag. *dōkhan*, 43; *dōkh<sup>i</sup> zānani-y*, only to be understood with difficulty, 1228; gen. *dōkhuk<sup>u</sup> sabab*, a cause of grief, 1233; abl. *dōkha barith*, full of grief, mournful, affecting (of a story), 48, 1185; *dōkha-sost<sup>u</sup>*, sorry (for an offence), 1682; *dōkha-vyot<sup>u</sup>*, afflicted; *dōkha-vitēn-pēth*, (pity) on the afflicted, 1332.

*dōkhalad*, adj., ind., pained, sorrowful, grieved, unhappy, 1842 (sing. fem.). *dōkhi*, adj., ind., sorrowful, grieved, unhappy, 890.

*dōn*, see *z<sup>o</sup>h*.

*dōnawa-y*, even the two, both, 1446; cf. *dōshēwa-y* and *z<sup>o</sup>h*.

*dōnt*, decl. 1 (nom. sing. and plur. *dōnth*), ivory, 1613.

*dōp*, decl. 1 (nom. sing. and plur. *dōph*), a plant, shrub, 1459.

*DŌR*, conj. 3 (II past part. *dōryōv*, plur. *dōryēy*; fem. sing. and plur. *dōryēyē*), to run; II past masc. sing. 1, *dōryōs*, 235; imperat. sing. 2, 1558.

*dōrith*, see *DĀR*.

*dōrlab*, adj., ind., difficult to get, rare, scarce, 1459; masc. plur. nom. *dōrlab*, 1578.

*dor<sup>u</sup>*, adj. (masc. plur. nom. *dar<sup>i</sup>*; fem. sing. nom. *diur<sup>u</sup>*), strong (of bodily strength), 396, 1732; strong (of arguments), 100; strong, firm, steady, obstinate (in purpose, resolution, &c.), 904, 1231, 1520, 1, 1712; strong lasting, durable, permanent, immortal, 596, 840, 903, 1310; (adverbially) (tie it) fast, 1791; masc. sing. nom., 596, 903, 1310, 1712, 91; plur. nom. 100, 904, 1231, 1520; fem. sing. nom., 396, 840, 1521, 1732; plur. nom. *darē*, 100. (H.)

*dōr<sup>u</sup>*, decl. 3, a window; sing. dat. *dārē*, 215, 1276; abl. *dāri-kin<sup>i</sup>*, (the sparrows flew out) through the window, 1910; plur. nom. *dārē*, 1298.

*dōs*, decl. 4, a wall, 1883; sing. dat. *dōsi*, 863, 1341; *dōsi-manz*, (a nail was driven) into the wall, 588; *dōsi-pēth*, on the wall, 439.

*dōshēwa-y*, even the two, both, 65, 241, 1479, 1513; dat. *dōshēwani-y*, (of) both (the plaintiff and defendant), 487; gen. *dōshēwan<sup>i</sup>-hond<sup>u</sup>*, 1569; cf. *dōnawa-y* and *z<sup>o</sup>h*.

*dōst*, decl. 1, a friend, 785, 1575; *dōst thawun*, to count as a friend, to favour, 1283; sing. ag. *dōstan*, 1699; plur. dat. *dōstan*, 773 (for acc.).

*dōyan*, *dōyi*, see *z<sup>o</sup>h*.

*dōyūm<sup>u</sup>*, adj. (fem. *dōyim<sup>u</sup>*), second; other, another (420, 1040); masc. sing. nom., 1043; dat. *dōyimis kuṭhis-manz*, into the other room, 420; abl. *dōyimi rētuk<sup>u</sup>*, of next month, 568, 929; *dōyimi rēta*, (we shall go) next month, 1209; *dōyimi rēta pata*, after next month, 1234.

*dōzakhi*, decl. 1, hell; sing. dat. *dōzakhas-manz*, 860.

*drāg*, decl. 1, a famine; gen. sing. *drāguk<sup>u</sup>*, 698.

*drā-mot<sup>u</sup>*, *drāv*, *drāyē*, see *NĒR*.

*drēri*, see *drūr<sup>u</sup>*.

*drōg<sup>u</sup>*, adj. (fem. *drōj<sup>u</sup>*), dear, expensive, 474; fem. nom., 675.

*drōlid*, adj., ind., poor, poverty-stricken, 1354. (H.)

*drūr<sup>u</sup>*, decl. 2, glue; sing. abl. *drēri-sūty*, with (by means of) glue, 809.

*drust<sup>u</sup>*, adj. (fem. *drust<sup>u</sup>*), straight, direct; certain, correct, 1833; used idiomatically in phrases like *drustis dōhas*, all day, 1584, 90, 1734; *drustis rātas* (421) or *drustē rūg<sup>u</sup>* (1663), all night; *drustē wati*, all the way, 1813; *tima* (fem.) *kar<sup>u</sup>tōkh drustē*, make them correct, rectify them, 1481.

*dubāra*, adv., a second time; *wuchhum dubāra*, I have seen again, I have revised (what I wrote), 1533.

*dūj<sup>u</sup>*, decl. 3 (sing. dat. *dajē*), a handkerchief, 834; a field, a plot of land, 1347.

*qulōma*, adj., ind., round, globular, 739.

*qūnga*, decl. 1, a covered boat for passengers, 1397; a ferry-boat, 719.

*dunyā*, decl. 1 (sing. dat. *dunyāhas*, and so on, but nom. plur. *dunyā*), the world, the material (as opposed to the spiritual) world, the universe, 433, 1918; sing. dat. *dunyāhas-manz*, in the world, 596, 659, 840, 1, 908; sing. gen. *dunyāhuk<sup>u</sup>*, of the world, 1565.

*dupahar*, decl. 1, midday; sing. dat. *dupaharas*, at midday, 1542; plur. dat. *dupaharan tāmāth*, till midday, 1151.

*dūr*, adj., ind., or *dūr<sup>u</sup>* (fem. *dūr<sup>u</sup>*), far, distant, 1639; masc. sing. nom. *kōtāh dūr*, how far? 561; *bōz<sup>u</sup>-nishē dūr*, beyond the intellect, incomprehensible, 1851; abl. *dūra-darshī*, far-seeing, possessing foresight, 765.

*dūrandēsh*, adj., ind., far-sighted, foreseeing, 765.

*dūrbīn*, decl. 4, a telescope; sing. abl. *dūrbīni-sūty*, (look) by means of (=through) a telescope, 1102.

*durgam*, adj., ind., impassable (of a mountain); masc. plur. nom. *durgam*, 907. (H.)

*dūr<sup>u</sup>*, decl. 2, distance; sing. gen. *dūryuk<sup>u</sup> safar* (or *dūrich<sup>u</sup> yātrā*), a journey of distance, a long journey, 1000. See *dūr*.

*dūr<sup>u</sup>*, decl. 3, a string, a ribbon, 1536; a bale (of cotton), 149; sing. abl. *dūri(not dōri)-sūty*, 1536.

*dūsh*, decl. 1 (plur. nom. *dūsh*, but dat. *dōshēn*, ag. and abl. *dōshan*), an error, mistake, 92, 668; a fault, crime, 671; sing. nom. *dūsh dīn<sup>u</sup>*, to make objections (against=*pēth*), 772; dat. *dūshēs-manz* (executed) on a charge (of murder), 671; abl. *dūshē-sost<sup>u</sup>*, imperfect, plur. masc. nom. *-sast<sup>u</sup>*, 908. (H.)

*dushman*, decl. 1, an enemy, 632; the enemy (in a campaign), 41; sing. dat. *dushmanas-pēth*, (victorious) over the enemy, 1262; ag. (subject to an



impersonal verb) *dushmanan kol<sup>u</sup>*, by the enemy it was fled, the enemy fled, 1519; gen. *dushmana-sandyan sawāran*, by the cavalry (plur.) of the enemy, 123; plur. dat. *dushmanan*, 1437.

*dushmanī*, decl. 4, enmity, spite; sing. abl. *dushmaniyi-sūty*, out of spite, 1698.

*dūt*, decl. 1 (nom. sing. and plur. *dūth*), a messenger; hence, an angel; sing. ag. *dūtan*, 29. (H.)

*D UW*, conj. 1 (I past part. *duw<sup>u</sup>*, plur. *duw<sup>i</sup>*; fem. *duw<sup>u</sup>*, plur. *duw<sup>u</sup>*; II past part. *duwyōw*), to sweep, sweep away; imperat. sing. 2 *duw*, 1765; conj. part. *khunun duwith*, to sweep away completely, 342.

*dyān*, decl. 1, consideration, reflection; *dyān thawun*, to be engaged, busy, 258. (H.)

*dyār*, decl. 1, wealth (only used in the plural in this sense); plur. nom. *dyar*, 74, 94, 1022, 1538, 1695; sing. abl. (in compounds) *dyāra-wōl<sup>u</sup>*, rich, 1039, 1409, 1537.

*dyol<sup>u</sup>*, adj. (fem. *dēj<sup>u</sup>*; masc. plur. nom. *dēl<sup>i</sup>*), loose, slack, 1105.

## Ė, Ė

For words beginning with these letters, see under *v<sup>2</sup>*, *y<sup>2</sup>*, respectively.

## F

*faisala*, decl. 1, a decision; *faisala karun*, to decide, 26, 480.

*faiyās-dil*, adj., ind., generous, liberal, 798, 1062.

*fakath*, adv., only, solely, merely, 1297, 1798.

*fakir*, decl. 1, a beggar, 175.

*falōn<sup>i</sup>*, pron., a certain one, so-and-so; sing. nom. *falōn<sup>i</sup> sāhiba-hasa*, Mr. So-and-so, 367; dat. *falōn<sup>i</sup> sāhibas*, to Mr. So-and-so, 1505; gen. *falōn<sup>i</sup>-sandi māluk<sup>u</sup>*, of so-and-so's property, 729; *falōn<sup>i</sup> sāhiba-sond<sup>u</sup>*, of Mr. So-and-so, 940, 1241.

*far<sup>ad</sup>*, decl. 1, a list, catalogue, 282; *hisābuk<sup>u</sup> far<sup>ad</sup>*, a bill, 192.

*Farangistān*, decl. 1, sing. gen. *farangistānuk<sup>u</sup>*, of Europe, 332.

*Fār<sup>sa</sup>-dīsh*, decl. 1, sing. dat. *-dīsh<sup>s</sup>-manz*, in Persia, 1814.

*farash*, decl. 1, a floor-cloth; a pavement, 1129.

*Fārasī*, decl. 4, Persian (the language), 96; *fārasī-pōth<sup>i</sup>*, in the Persian manner, (translate) into Persian, 1810.

*farīk*, decl. 1 (nom. sing. and plur. *farīkh*), a section, party, company; sing. dat. *farīkas*, 1283.

*farkh*, decl. 1, difference, 522 (between = -mans); *trāmas ta sar<sup>at</sup>ali farkh*, the difference between copper and brass, 228; *yīman dōn har<sup>u</sup> fan-hond<sup>u</sup>* *farkh karun*, to distinguish between these two letters, 565.

*FARMĀW*, conj. I (I past part. -*mōw*<sup>u</sup>, plur. -*mōw*<sup>u</sup>; fem. -*mōw*<sup>u</sup>, plur. -*māw*<sup>u</sup>; II past part. -*mōvyōv*); to say (used honorifically); pres. masc. sing. 3 *farmāwān chhuh*, (what) he says, 918.

*farōtan*, adj., ind., submissive, humble, 886; *farōtanī*, decl. 4, humility lowliness, 887.

*fasih*, decl. I, an eloquent person, an orator, 1253.

*fatwā*, decl. I, a judgement, award, decision, 1003.

*fauj* or *fōj*, decl. I, an army, 541; sing. dat. *faujas-manz*, in the army, 1457; gen. *fōjaki baq<sup>u</sup>rāwaniich<sup>u</sup>*, (a rumour) of increasing (of) the army, 933.

*fa<sup>a</sup>z*, decl. I, grace, bounty, favour; sing. abl. *Khudāyē-sandi fazla-sūty*, by the blessing of God, 203.

*fazihat*, decl. 4 (sing. nom. *fazihath*), abuse, indecent language, 934.

*fikirī*, adj., ind., dejected, pensive, 491, 1302.

*fikir<sup>u</sup>*, decl. 3, consideration, looking forward, preparation (for a future life), 1068; anxiety (to do a thing), care, heed, 84, 584; anxiety, care, concern, 272, 376; melancholy, 655; sing. gen. *fikiri-hond<sup>u</sup>*, 655.

*firdaus*, decl. I, paradise; sing. abl. *firdausa-nishē*, 29.

*firishla*, decl. I, an angel; sing. ag. *firishlan*, 29.

*firista*, decl. I, a list, 1084; an invoice, 990; an index to a book, 936.

*fōida*, decl. I, benefit, 181 (from a medicine); benefit, profit, 42, 795, 1501, 29, 38, 1742; *bē-fōida*, adj., ind., fruitless, vain, to no purpose, 1438, 1589, 95, 1826; adv., in vain, fruitlessly, 1820; *bē-fōida khar<sup>a</sup>ch*, extravagance, 684; *bē-fōida karun*, to misspend, waste, 892, 1168 (time).

*fōj*, see *fauj*.

*fōnī*, adj., ind., transitory, fleeting, mortal, 903.

*fursat*, decl. 4 (sing. nom. *fursath*, dat. -*sūt<sup>u</sup>*), leisure, time (to do a thing), 1055, 1342.

## G

*gachh*, decl. I, lime-plaster, whitewash, 1341; sing. abl. *gachha-sūty*, (he writes) with chalk, 296.

*gāḍ*, decl. 4, a fish, 1035. In compounds, this word is treated as belonging to the 1st decl. (masc.) as in (masc. sing. abl.) *gāḍa-hōns<sup>u</sup>*, a fisherman, 735.

*gaḍa*, decl. I, sing. dat. *gaḍas-manz*, in the pot, 1363.

*gāḍē*, *gāḍēn*, *gāḍi*, see *gōḍi*.

*gaflat*, decl. 4 (sing. nom. *gaflath*, dat. *gaflūth<sup>u</sup>*), neglect, indifference; *gaflath kariūth<sup>u</sup>*, to treat with indifference, be neglectful, 938, 1205; sing. dat. *gaflūth<sup>u</sup>-manz*, in indifference, in loitering, 1099.



*gagarāy*, decl. 4, thunder, 1789.

*gagur*, decl. 1 (sing. dat. *gagaras*, plur. nom. *gagar*), a rat, a mouse; sing. gen. *gagara-sondu*, 632.

*gahanā*, decl. 1, jewelry (996), (plur.) ornaments (1260).

*GAL*, conj. 2 (I past part. *gol<sup>u</sup>*, fem. *gūj<sup>u</sup>*; II past part. *gajyōv*), to become liquefied, to melt; pres. sing. masc. 3 *chhu galān*, 559.

*galatī*, decl. 4, a mistake, blunder, 92, 211, 645, 1282, 1303, 1756; plur. nom. *galatīyē*, 1219, 1481; *kaḍi suh galatī*, he will extract blunders, will criticize, 442.

*gam*, decl. 1, sorrow, grief; hence, *kēh gam chhu-na*, it is of no consequence, 393.

*gām*, decl. 1, a village; sing. dat. *gāmas*, 1691; *huth gāmas-pēth*, (the way) to that village, 1289; gen. *gāmuk<sup>u</sup>*, of a village, a man of a village, a villager, 1585, 1659, 1870; plur. nom. of gen. *gāmak<sup>i</sup> mahaniv<sup>i</sup>*, the people of the village, 112; plur. ag. of gen. *gāmakyau*, by the villagers, 950.

*gāngin*, adj., ind., sorrowful, 1681.

*gan*, decl. 1, in *māchhu-gan*, a honeycomb, 877.

*GAND* (1), conj. 1 (I past part. *gonḍ<sup>u</sup>*, plur. *ganḍ<sup>i</sup>*; fem. *gūnḍ<sup>u</sup>*, plur. *ganḍ<sup>ē</sup>*; II past part. *ganjyōv*), to bind, tie, tie up, 193, 4, 413, 701, 1536, 1791; to make fast (a boat to anything), 1552; conj. part. *ganḍīth*, 1552; I past masc. sing. *gonḍ<sup>u</sup>*, 194; with suff. *gonḍ<sup>u</sup>-th-a*, hast thou tied? 701; imperat. sing. 2 *ganḍ*, 193; with suff. *ganḍu-n*, tie it, 1536, 1791; polite imperat. sing. 2 *ganḍta*, 413.

*ganḍ* (2), decl. 1, a knot, 1021, 1104; sing. gen. *ganḍachē jyāyē*, at the place of a stop, at a stop (in reading), 1294.

*ganda*, adj., ind., dirty; fem. nom., 534 (of a road).

*gangā*, decl. 4, the Ganges; *gangāyē-manz*, in the Ganges, 66, 162.

*gāngal*, decl. 4, interruption, disturbance of another's thoughts; *gāngal kariññ<sup>u</sup>*, to interrupt, 983.

*ganṭa*, decl. 1, an hour, 1880; *ganṭa-bajawunu-y*, as the clock strikes, 1728; plur. dat. *aithan dahan ganṭan*, for eight or ten hours, 1465.

*GANZ<sup>A</sup>R* or *GANZ<sup>A</sup>RĀW*, conj. 1 (I past part. *ganz<sup>r</sup><sup>u</sup>* or *ganz<sup>r</sup><sup>ōw</sup><sup>u</sup>*, plur. *ganz<sup>r</sup><sup>i</sup>* or *ganz<sup>r</sup><sup>ōw</sup><sup>i</sup>*; fem. *ganz<sup>r</sup><sup>u</sup>* or *ganz<sup>r</sup><sup>ōw</sup><sup>u</sup>*, plur. *ganz<sup>r</sup><sup>rē</sup>* or *ganz<sup>r</sup><sup>rāw</sup><sup>ē</sup>*; II past part. *ganz<sup>r</sup><sup>yōv</sup>* or *ganz<sup>r</sup><sup>rāvyōv</sup>*), to count; in sing. dat. *ganz<sup>r</sup><sup>rāwanas-manz</sup>*, while counting, 1169; conj. part. *ganz<sup>r</sup><sup>rīth</sup>*, 1218; imperat. sing. 2 *ganz<sup>r</sup><sup>rāv</sup>*, 424; with suff. *ganz<sup>r</sup><sup>rāwū-kh</sup>*, count them, 1169.

*GAR* (1), conj. 1 (I past part. *gar<sup>u</sup>*, plur. *gar<sup>i</sup>*; fem. *gūr<sup>u</sup>*, plur. *gar<sup>ē</sup>*; II past part. *garyōv*), to cut, to make; to mend a pen, 1121, 1301; part. fut. pass. *kalam garun<sup>u</sup> kyut<sup>u</sup> shrākapuchh<sup>u</sup>*, a penknife for mending a pen, 1301; conj. part. *garīth*, 1121.

*gar* (2), the Persian suff., in *murtagar*, a painter, 1272.

*gara*, decl. 1, a house, 290, 462, 506, 78, 619, 25, 75, 708, 15, 75, 88, 824, 32, 987, 1031, 47, 76, 1142, 1234, 51, 66, 1308, 28, 38, 72, 1411, 32, 51, 70, 96, 7, 8, 1609, 21, 69, 1783, 1841, 55; a house, a palace, 815; home, 876 (let us go home), 712 (*gari*, old abl. form, at home), 1136 (ditto); a case for holding anything, 275 (a razor); the frame (of a picture), 804; the plural of the genitive, *garak*<sup>i</sup>, is used to mean 'the people of a house', 'the members of a family', 1755; *pōthi-gara*, a library, 506.

Sing. dat. *garas*, 1783, 1855 (dat. of possession); *chyōnis garas hyuh*<sup>u</sup>, like thy house, 1076; *garas brōnṭha-kani*, opposite (my) house, 1251; *garas-manz*, in the house, 832, 1142, 1234; *garas tal<sup>i</sup>-kin<sup>i</sup>*, under the house, 578.

Sing. gen. masc. sing. nom. *garuk*<sup>u</sup>, 775, 88, 1031, 1266, 1338, 1411; *garuk<sup>u</sup> thikāna*, the address of a person, 708; dat. (for acc.) plur. *garakēn*, 1755 (see above); fem. sing. nom. *gariich*<sup>u</sup>, 675, 1496, 97; dat. (agreeing with gen.) *garachē zamīni-hūnz<sup>u</sup> kirāy*, the rent of the land of the house, ground-rent, 824.

Sing. abl. *gari*, 712, 1136 (see above); *gara-khōta*, (better) than (my) house, 1372; *gara nēbar*, (to go) out of the house, 715.

Plur. dat. *garan-manz*, in houses, 1609.

*gar<sup>n</sup>d*, decl. 1, dust, 210, 1623.

*garakēn*, see *gara*.

*garaz*, decl. 1, object, aim, 1226; interest, connexion with a thing, 979.

*garē*, see *gūr<sup>u</sup>*.

*gari*, see *gara*.

*garib*, adj., ind., poor: as noun subst., masc. plur. dat. *gariban* (or *gariban-pēth*), (charitable) to the poor, 304.

*garibī*, decl. 4, sing. dat. *garibiyē-manz*, in poverty, 566, 1364.

*garmi*, decl. 4, heat, warmth, 859; sing. gen. *garmi-hona<sup>u</sup> mausim*, the season of heat, summer, 1749.

*gāsa*, decl. 1, grass; *gāsa khyon<sup>u</sup>*, to eat grass, to graze, 819; *nākāra gāsa*, bad grass, weeds, 1704; sing. dat. *gāsas-pēth*, on the grass, 518; abl. *nākāra gāsa warōi*, (nothing) but weeds, 1399.

*gash*, decl. 1, fainting, insensibility, swoon, 691.

*gāsh*, decl. 1, brightness, brilliancy; sing. nom. *gāsh phōllawun<sup>u</sup>*, at dawn, 469; abl. *mashāli-gāshē*, by the light of a torch, 1802.

*gat*, decl. 1 (nom. sing. and plur. *gath*), in *wata-gath*, a road-goer, a traveller, 1286, see *wata*.

*gātajyār*, decl. 1, ability, skill, capacity, 4, 292, 352, 554, 57; wisdom, intelligence, 661, 1913; sing. dat. *gātajyāras-manz*, in intelligence, 661; sing. gen. *gātajyār<sup>u</sup>*, 292, 352; *gātajyār<sup>u</sup> jawāb*, an answer of intelligence, a pertinent answer, 1318.



*gātul<sup>u</sup>*, adj. (fem. *gāt<sup>u</sup>j<sup>u</sup>*, 330, 1426), skilful, clever, intelligent, a person of ability, 5, 269, 330, 66 (expert in a language), 1368, 1426, 1544 (learned, a good scholar), 1661; *katha-gātul<sup>u</sup>*, eloquent, 620, 1253.

GAṬH (1), conj. 2 (I past part. *gaṭh<sup>u</sup>*, plur. *gaṭhi*; fem. *gūṭh<sup>u</sup>*, plur. *gaṭha*), to be proper, right, advisable, 8, 116, 286, 514, 30, 630, 44, 710, 34, 68 (*bis*), 944, 61, 1038, 68, 73, 1223, 7, 64, 90, 4, 1319, 32, 59, 90, 1449 (*bis*), 1514, 21, 1605, 1736, 83, 1869, 74; to be necessary to, wanted by, desired by, 10, 3, 8, 1684, 1784, 1908; *gaṭhi* (3 sing. fut.) = 'please', 668, 1103. This verb is employed, either personally or quasi-impersonally, with the future passive participle of another verb, to indicate propriety, necessity, or desire. It is only employed in the future or in the past tense, not in the present. The following examples occur in the sentences:—

A. Personally, fut. plur. 1 *as<sup>i</sup> gaṭhaw . . . rōzan<sup>i</sup>, gaṭhaw . . . din<sup>i</sup>*, we must remain, we must give (the participle agreeing with the subject), 286; *as<sup>i</sup> gaṭhaw-na ṭhṭ<sup>u</sup> zānan<sup>i</sup>*, we ought not to despise, 514; *gaṭhaw trāwan<sup>i</sup>*, we should forsake, 644; *as<sup>i</sup> gaṭhaw karan<sup>i</sup>*, we must do, 1874.

B. Quasi-impersonal:—here the personal subject (when expressed) is put in either the dative or the genitive.

(a) Person not expressed:—*gaṭhi muāf karun<sup>u</sup>* (or *kshēmā kariññ<sup>u</sup>*), to make pardon will be proper, i.e. please pardon (*kshēmā* is fem.), 668; *kyāh gaṭhi karun<sup>u</sup>*, what is proper to be done? 734; *tih gaṭhi wanun<sup>u</sup>*, that will be proper to be said, you must say that, 768; *jān* (or *jiyān*) *gaṭhi zi*, good will be proper that, i.e. you had better, 961, 1223; *gaṭhi anun<sup>u</sup> akh aina*, a mirror is proper to be brought, please bring a mirror, 1103; *yi-y gaṭhi jiyan zi*, this will be advisable that, you had better, 1264; *gaṭhi sōzun<sup>u</sup>*, it should be sent, 1359; *gaṭhi sak<sup>u</sup>th yirāda āsun<sup>u</sup>* (or *dūr<sup>u</sup> yiṭh āsūññ<sup>u</sup>*), firm desire is proper to be (for doing this) (*yiṭh* is fem.), 1521; *gaṭhi pash din<sup>u</sup>*, thatching is necessary, 1783.

(b) Person in the dative:—*gaṭhi mē talāsh karun<sup>u</sup>*, to make an effort is proper for me, I must endeavour, 630; *mē gaṭhi*, it is necessary for me, I want, 1908; *as<sup>i</sup> gaṭhi rōzun<sup>u</sup>*, we should remain, 8; . . . *karun<sup>u</sup>*, we should do, 116; . . . *khōṭun<sup>u</sup>*, we should fear, 710; . . . *brūññ<sup>u</sup> yin<sup>u</sup>*, we ought to come forward, we ought to show ourselves, 944; *as<sup>i</sup> gaṭhan nākāragiyē trāwan<sup>u</sup>*, evil actions (plur. fem.) are proper for us to be abandoned, we should abandon evil actions, 1038; *as<sup>i</sup> gaṭhi fikir<sup>u</sup> thawūññ<sup>u</sup>*, thought (sing. fem.) to be taken is proper for us, we ought to take thought, 1068; . . . *lṭṭ<sup>u</sup> nāv kariññ<sup>u</sup>*, we must lighten the boat, 1073; . . . *dairī thawūññ<sup>u</sup>*, we should exercise patience (fem.), 1290; . . . *rah<sup>u</sup>m karun<sup>u</sup>* (or *dayā kariññ<sup>u</sup>*), we must show mercy (fem.), 1332; . . . *parhēz karun<sup>u</sup>*, we ought to avoid, 1390; *gaṭhi as<sup>i</sup> gaṭhon<sup>u</sup>*, to go is proper for us, we ought to go, 1449; *as<sup>i</sup> gaṭhi panun<sup>u</sup> hawās band thawun<sup>u</sup>*, we

ought to keep our senses under control, 1605; *asē gaḥhan paṇanī harwās paṇas tōbi raṭanī*, we ought to keep our senses subdued (plur. masc.), 1736; *asē gaḥhi husyār rōzun*, we should be vigilant, 1869.

When the person is the second, the suffix of the dative of the pronoun must always be added to the verb, whether the full pronoun is expressed or not. Thus:—*yūt<sup>u</sup> gaḥhi-y*, as much as is necessary for thee, as much as you want, 10; *yus gaḥhi-y*, (take) what you please, 318; *yus kē gaḥhi-y*, (the kind) which you want, 1684; *kē gaḥhiyē* (for *gaḥhi-y-a*), dost thou want? 1784.

(c) Person in the genitive:—*myōn<sup>u</sup> gaḥhi gaḥhun*, my going is proper, I must go, 530; *gaḥhi chyōn<sup>u</sup> kōshish kariñ<sup>u</sup>*, thy making an effort is proper, you should try, 1227; *gaḥhi chyōn<sup>u</sup> ṭaharun*, you should stop, 1294; *chyōn<sup>u</sup> gaḥhi ar<sup>u</sup> karun*, you must make a petition, 1319; *chyōn<sup>i</sup> gaḥhan trih jild thawani*, your three books to be reserved are proper, you must reserve three books (for me), 1514.

GAḤH (2), conj. 3, irreg. (inf. and fut. pass. part. *gaḥhun*, *gaḥhun<sup>u</sup>*, *gaḥhon<sup>u</sup>*; pres. part. *gaḥhān*; II past part. *gauv*, *gōv*, plur. *gay*; fem. sing. and plur. *gayē*; III past part. *gayōv*, *gayauv*, plur. *gayēy*; fem. sing. and plur. *gayēyē*; IV past part. *gayāv*, plur. *gayēy*; fem. sing. and plur. *gayēyē*; II past part. with suff. of 2nd pers. sing. dat. (irreg.) *gēy*, he went for thee, plur. (irreg.) *gay*, they (masc.) went for thee; fut. sing. 1 *gaḥha*; imperat. sing. 2 *gaḥ*, polite *gaḥita*; cond. past sing. 1 *gaḥahō*).

To go, depart, proceed, 12, 7, 53, 126, 27, 29, 36, 46, 85, 218, 35, 57, 59, 74, 97, 340, 50, 92, 405, 58, 503, 636, 43, 52, 92, 707, 11 (*bis*), 21, 37, 55, 64, 829, 47, 76, 89, 901, 77, 1000, 17, 29, 77, 84, 1103, 32, 40, 84, 1201, 3, 9, 20, 6, 41, 4, 6, 1327, 30, 75, 87, 8, 1449, 90, 1586, 1615, 27, 39, 1728, 1817, 33, 75, 82, 91; to go (of a letter in the post), 846; to march, start on the march (of an army), 1130; to go, lead (of a road), 1042; to go, elapse, pass (of time), 314, 607, 1234; to be, become, happen, turn out, as in 449, 97, 922, 1157; *khōlī* or *nishphal gaḥhun*, to miss the point aimed at (of a bullet), 1171, 1636; *khōrij gaḥhun*, to be struck off (of a law-case), 1215; *tabāh gaḥhun*, to be wrecked (of a boat), 1548, 1925; *barbād gaḥhun*, to be ruined, 1555; *mē chhu-na shēkh gaḥhān*, I have no suspicion, 1763; *gayē bōn ta hyor<sup>u</sup>*, she was tossed up and down, 1803; in this sense the 2nd past is often equivalent to the present tense of the verb substantive, especially in definitions, as in *gōs khōsh*, I am pleased, 818; *gauv*, (this) is (a childish employment), 313; (a debtor) is (he who owes money), 476; (a dwarf) is (one who is sho. in stature), 598; (jewels, sing.) are (pearls, &c.), 996; *yih gauv-na yinsāf*, this is not justice, 1009; (the eye, fem.) is become (dim), 528; *yih gayē bē-yinsōfi* (fem.), this is injustice, 1844.



Examples of other idiomatic uses of this verb:—*kākazan* (plur. dat.) *gauv sam<sup>n</sup> satur*, the papers have been destroyed, 515; *chhuh mē hayāh gaṭhān*, I am discouraged, 543; *chhis kay gaṭhān*, vomitings are happening to him, he is vomiting, 497; *tēr gauv*, it is late, 876, 1048; *wātani gaṭhun*, to go so as to arrive, 1449; *yira gaṭhun*, to float, 1759; with conj. participles, we have, *mīlith gaṭhun*, to be exactly alike, 65; *wuḍith gaṭhun* (752) or *wuphith gaṭhun* (1910), to fly away; *mashith gaṭhun*, to be forgotten, with dative of person who forgets, as in *yi-na mashith gaṭhi-y*, (take care) that it be not forgotten by thee, 768; *mē gayē mashith* (1246), *mashith gayē-m* (1679), it (fem.) was forgotten by me.

The following forms occur in the specimens:—inf. and fut. pass. part. *gaṭhun<sup>u</sup>*, 127 (your going is necessary); *āsi-y gaṭhun<sup>u</sup>*, going will be to thee, you will have to go, 901; *chhukh-a yīthān gaṭhun<sup>u</sup>*, do you wish to go? 1882; *gaṭhon<sup>u</sup>*, as in *chyōn<sup>u</sup>* g. *chhu-na zarūr*, your going is not necessary, 1201; *mē chhuh g. zarūr*, I must go, 1203; *gaṭhi* (see *gaṭh*, 1) *asē gaṭhon<sup>u</sup>*, we ought to go, 1449; sing. dat. *gaṭhanas path rōzun*, to remain behind for going, to avoid going, 136; gen. *gaṭhanuk<sup>u</sup>*, 350 (an order) of going, (an order to go); 737 (a date) for going; *gaṭhanuk<sup>u</sup>* *asbāb*, exports (as opposed to *yinuk<sup>u</sup>* *asbāb*, or imports), 911; 1226 (purpose for going); 1311, *gaṭhanuk<sup>u</sup>* *rukhsath*, leave to go, leave of absence; 1891 (an opportunity of going); 126, *gaṭhaniich<sup>u</sup>* *shēchhi<sup>i</sup>*, a notice to go; 977, 1077, 1140, *gaṭhaniich<sup>u</sup>* *yēth*, an intention to go; 1288, *gaṭhaniich<sup>u</sup>* *rahdōr<sup>i</sup>*, a passport; 1375, *gaṭhaniich<sup>u</sup>* *tayōr<sup>i</sup>*, preparation to go; abl. *bōh chhus gaṭhana khōtān*, I am afraid to go, 53; *gaṭhana-kin<sup>i</sup>*, for going, 707; *gaṭhana-nishē*, (prevent) from going, 1387; conj. part. *hēkun gaṭhiith*, to be able to go, 692.

Pres. part. *gaṭhān*, 274, 1759; pres. masc. sing. 1 *chhus gaṭhān*, 185, 1000, 1241, 1875; 3 *chhuh gaṭhān*, 12, 543, 1330, 1763 (neg.); masc. plur. 3 *chhih gaṭhān*, 340; with suff. of dat. sing. 3 pers. *chhi-s gaṭhān*, they are happening to him, 497; fem. sing. 3 *chhēh gaṭhān*, 1042.

II past part., used as II past tense, masc. sing. 3 *gauv*, he went, &c., 256, 97, 313, 449, 76, 515, 98, 643, 876, 922, 96, 1048, 1184, 1215; with neg. suff. *gauv-na*, 1009; with pron. suff. 1 pers. sing. nom. *gō-s*, 818, 29; with neg. *gō-s-na*, 711; with suff. 1 pers. dat. *gō-m*, went for me (*dat. commodi*), 235; 2 *gō-kh*, thou wentest, 1388; plur. 3 *gay*, they went, &c., 146, 3, 4, 607, 52, 847, 1084, 1220; fem. sing. 3 *gayē*, she went, &c., 392, 528, 1246, 1548, 1803, 44, 1925; with suff. 1st pers. dat. *gayē-m*, 1679; with suff. 3 sing. dat. *gayē-s*, 1636 (*dat. comm.*); plur. 3 *gayē*, 1910; with suff. 3 plur. dat. *gayē-kh* (*dat. comm.*), 1171.

III past part., used as III past, masc. plur. 3 *gayēy*, 1244; with suff. 2nd pers. plur. and interrog. *gayē-w-a*, did you go? 458.

II perf. part., forming perf. masc. sing. 2, interrog. *chhu-kh-a gō-mot<sup>u</sup>*, hast thou gone? 636; 3 *chhu-kh gō-mot<sup>u</sup>*, he has gone, 764, 889, 1327; plur. 3, with emph. *y*, *chhi-y mīlith gay-mar<sup>i</sup>*, they are exactly alike, 65; fem. sing. 3 *chhēh gō-mūt<sup>u</sup>* (*sic*, not *gayē-mūt<sup>u</sup>*), 1490; forming pluperf. *ōsus gō-mot<sup>u</sup>*, I had gone, 218, 1132 (I went some time ago).

Fut. sing. 1 *gaṭha*, 259 (I am going to the bazaar), 1615, 27 (I am just now going), 1728, 1817; neg. *gaṭha-na*, I will not go, 17; sing. 2 *gaṭhakkh*, 503, 1103; interrog. *gaṭhakkh-a*, 1029; sing. 3 *gaṭhi*, 752, 846, 1130, 1555, 86; with suff. 2nd pers. sing. dat. *gaṭhi-y*, 768; plur. 1 *gaṭhaw*, 405, 876 (let us go), 1209, 1449 (pres. subj.), 1833; plur. 2 interrog. *gaṭhiw-a*, 129; plur. 3 *gaṭhan*, 1234.

Imperat. sing. 2 *gaṭh*, 721, 55, 1639; polite, *gaṭhta*, 1017.

Cond. past, sing. 1 *gaṭahō*, 711; 3 *gaṭhihē*, 1157.

*gaur*, decl. 1, deep thought, deliberation, 183; sing. gen. *gauruk<sup>u</sup>*, 1528; *gaur karun*, to consider carefully, to pay attention, 183, 910 (to = *phēh*), 1484.

*gaw*, see *GAṬH* (2).

*gāv*, decl. 4 (this word becomes *gōv<sup>u</sup>* in all oblique cases of the sing., and in nom. plur.; dat. plur. *gōv<sup>u</sup>n*; ag. plur. *gōv<sup>u</sup>v*), a cow; sing. nom., 265; dat., 880.

*gawāh*, decl. 1, a witness (in a court of justice), 1917; plur. dat. *gawāhan*, 1222; gen. *gawāhan-handi wananuk<sup>u</sup> khulāsa*, a summary of the evidence of the witnesses, 1003.

*gawōi*, decl. 4, evidence (in a court of justice), 656.

*gay*, *gayē*, *gayēkh*, *gayēm*, *gayēs*, see *GAṬH* (2).

*gaz*, decl. 1, a yard; *akh gaz zyūṭh<sup>u</sup>*, one yard long, 1929.

*GĒR*, conj. 1 (I past part. *gyūr<sup>u</sup>*, plur. *gīr<sup>i</sup>*; fem. *gīr<sup>u</sup>*, plur. *gērē*; II past part. *gēryōv*), to surround; *chhus mushkilēn-manz gyūr<sup>u</sup>-mot<sup>u</sup>*, I am surrounded with difficulties, 1762.

*GĒW*, conj. 1 (I past part. *gyow<sup>u</sup>*, plur. *gēv<sup>i</sup>*; fem. *gēv<sup>u</sup>*, plur. *gēvē*; II past part. *gēvyōv*), to sing; *gōn gēwun* (1196) or *yēsh gēwun* (352), to sing the praises (of so-and-so), to commend; inf. dat. *gēwanas-manz*, in singing, 463; gen. *gēwaniich<sup>u</sup> awāz*, or *gēwanuk<sup>u</sup> shēbd*, the sound of singing, 1686; noun of agency, *gēwanwōṭ<sup>u</sup>*, a singer, 306; pres. masc. sing. 1 *chhus gēwān*, 352; fem. sing. 3 *chhēh gēwān*, 1653; plur. 3 *chhēh gēwān*, 1196.

*gī*, decl. 4, a suffix forming abstract nouns, as in *dātagī*, liberality; *nākāragī*, wickedness; *zindagī*, life, qq. v.

*gil<sup>a</sup>har<sup>i</sup>* or *gilahar<sup>i</sup>*, decl. 3, a squirrel, 716; plur. nom. *gil<sup>a</sup>harē*, 1744.

*Gilgit*, decl. 1 (sing. nom. *gilgith*), the town of Gilgit, in Dārdistān, 1490.

*GIND*, conj. 1 (I past part. *gyund<sup>u</sup>*, plur. *gind<sup>i</sup>*; fem. *ginz<sup>u</sup>*, plur. *ginza*;



- II past part. *ginzōv*), to play, sport, gambol; inf. gen. *gindaniich<sup>u</sup> fuyjath*, leisure for sport, time to play, 1342; abl. *nardas gindana-sūty*, through playing dice, through gambling, 519; fut. pass. part. *gindun*; masc. plur. nom. *gindan chiz*, things to be played with, toys, 1805.
- girja*, decl. 1, a church (Christian); gen. sing. (dat. fem.) *girjachē garē*, by the church clock, 336.
- gǝb<sup>u</sup>*, adj. (fem. *gǝb<sup>u</sup>*), heavy (of weight), 861, 1071; *kai kāh gǝb<sup>u</sup>*, how heavy (is this stone)? 1900.
- gōd*, decl. 1, a beginning, 177, 1606; sing. abl. *gōda*, in the beginning, first (do so-and-so), 34. Elmslie makes this word fem., but all the above instances show that it is masc.
- gōdañ* (734), *gōdañi* (988), adv., first, in the beginning, at first, for the first time.
- gōdañuk<sup>u</sup>*, adj. (masc. sing. dat. *gōdañikis*, and so throughout; fem. sing. nom. *gōdañiich<sup>u</sup>*), first, earliest, common as an ordinal numeral; masc. sing. dat. *gōdañikis törikhas-tāñ*, till the first (of the month), 929; abl. (with inan. masc. noun in gen.) *gōdañiki ohudüch<sup>u</sup> köm<sup>u</sup>*, the business of his former office, 1517; abl. *gōdañiki törikha*, on the first (of the month), 568.
- gōd<sup>i</sup>*, decl. 3, a cart, carriage, 1466; sing. gen. *gādē-hond<sup>u</sup> maramath*, the repair of the carriage, 108; *gādē-hanzē pahiyē tal*, under the wheel of the carriage, 448; plur. dat. *chhih gādēn khasith gakhān*, they go having mounted carriages, they ride in carriages, 340.
- god<sup>u</sup>*, decl. 2, a hole; *zamīnas god<sup>u</sup>*, a hole in the ground, 875.
- god<sup>u</sup>*, decl. 2, a swarm; *machhi-god<sup>u</sup>*, a swarm of flies, 1764.
- gōlē*, see *gñl<sup>i</sup>*.
- gōlīb*, adj., ind., victorious: *dushmanas-pēth gōlīb sapanun*, to overcome the enemy, 1262.
- gō-mot<sup>u</sup>*, *gō-müt<sup>u</sup>*, see *GA FH* (2).
- gōn*, decl. 1, quality, property; the property of a medicine, the manner in which it operates, 1249; virtue, *gōn gēwun*, to sing the praises of a person, 1196. (H.)
- gōph*, decl. 1, a cave, cavern; sing. dat. *gōphas-manz*, in the cave, 639.
- gōr*, decl. 1, a teacher, master, schoolmaster, 1134; sing. gen. *gōra-sond<sup>u</sup>*, 20; ag. *gōran*, 1777. In 1431 we have *gōras-ta kāḷa-sond<sup>u</sup>*, of the teacher and the pupil. (H.)
- gōsa*, decl. 1, anger; *gōsa diwanāwun*, to provoke, 1425.
- gōstōkhī*, decl. 4, insolence, 964.
- gōv*, see *GA FH* (2).
- gōv<sup>u</sup>*, see *gāv*.
- gǝy*, see *GA FH* (2).

- grāna*, decl. 1; *grāna karun*, to condemn, blame, 642. (H.)
- grand*, decl. 4 (sing. all cases except nom., and plur. nom. *grūnz<sup>u</sup>*, plur. dat. *grūnz<sup>u</sup>n*, ag. *grūnz<sup>u</sup>v*), computation, calculation, the numeration of any collection, 580.
- grāta*, decl. 1, a mill; sing. dat. *grātas-manz*, in the mill, 823, 1155.
- grāv*, decl. 4, a reproach; plur. nom. *grāwa karañž*, to complain of anything (with dat. of obj.), 364.
- grohun*, decl. 1 (sing. dat. *grahañas*, plur. nom. *grahan*), an eclipse; *grāre-grohun*, an eclipse of the sun, 611.
- grūmph<sup>u</sup>*, decl. 2 (plur. dat. *grōmphēn*, ag. *grōmphyan*), a bud; plur. nom. *grūmph<sup>i</sup>*, 248.
- gugūstul<sup>u</sup>*, decl. 2 (sing. dat. *gugūstalis*; ag. and plur. nom. *gugūst<sup>a</sup>i*; plur. dat. *gugūstalēn*), a swing-perch (on which a parrot swings); dat. *gugūstalis-pēh*, on a swing-perch, 1769; *gugūstul<sup>u</sup> trāwun*, to swing on such, ib.
- guhul<sup>u</sup>*, adj. (masc. sing. dat. *guhalis*, ag. and plur. nom. *guh<sup>a</sup>i*, plur. dat. *guhālēn*; fem. sing. nom. *guh<sup>u</sup>j<sup>u</sup>*, dat. *guh<sup>a</sup>jē*, and so throughout), muddy; sing. dat. *guhalis pōñis-manz*, in muddy water, 1188.
- gūj<sup>i</sup>*, decl. 3 (dat. sing. *gōjē*, and so throughout), the kernel (of a coco-nut), 1012.
- gūl<sup>i</sup>*, decl. 3 (dat. sing. *gōlē*, and so throughout), a bullet; *gūl<sup>i</sup> trāwūñ<sup>u</sup>*, to shoot, fire a bullet, 1171, 1636; *pōñi pānas gūl<sup>i</sup> lōy<sup>u</sup>*, he shot himself, 958.
- gumān*, decl. 1, doubt, surmise, conjecture, opinion; *gumān karun*, to believe, fancy, conjecture, 899.
- gumāshta*, decl. 1, an agent, manager of a business, a *gumāshta*, 58.
- gunāh*, decl. 1, sin, iniquity, a sinful act, 952; sing. dat. *gunāhas-kun*, (inclination) to sin, 1403; abl. *gunāha-warōi*, (hate nothing) excepting sin, 851; *bē-gunāh*, without sin, sinless, 706.
- gunos<sup>u</sup>*, decl. 2, a bracelet; plur. nom. *gunas<sup>i</sup>*, 226.
- gur<sup>u</sup>*, decl. 2, a horse, 242, 577, 1058; sing. dat. *guris*, 1887 (dat. of possession); *guris-pēh*, on the horse, 701, on horseback, 1353, 1539; *guris khasun*, to mount a horse, 1184, 1561; gen. *gur<sup>i</sup>-sond<sup>u</sup>*, 760; abl. *guri-pētha wasun*, to fall from on a horse, to be thrown from a horse, 695, 1054; plur. nom. *gur<sup>i</sup>*, 819.
- gūr<sup>u</sup>*, decl. 3, a bell for striking the hours (1542), a clock (336), a watch (1892); sing. dat. *garē*, (what has struck on) the clock, what time is it by the clock (336)?
- guru<sup>u</sup>*, adj. (masc. sing. dat. *gurañis*, dat. and plur. nom. *gur<sup>a</sup>i*, plur. dat. *gurañēn*; fem. sing. nom. *gur<sup>u</sup>t<sup>u</sup>*, dat. *gur<sup>a</sup>chē*, and so throughout), brown (the colour), 246.
- gussawar*, adj., ind., violent, furious, 1873.



- guyun<sup>u</sup>*, decl. 2 (sing. dat. *guyēnis*, ag. and plur. nom. *guy<sup>u</sup>n<sup>i</sup>*, dat. plur. *guyēnēn*), straw, 1725; sing. dat., 1014.
- guzār*, decl. 1, a watch-house, custom-house; sing. dat. *guzaras-pēṭh*, (go) to the custom-house, 458.
- guzār*, in *bē-guzār*, adj., ind., impassable, 907 (nom. plur.).
- guzārān*, decl. 1, a subsistence, livelihood, 1024; sing. gen. *taur* (or *hīth*) *guzārānuk<sup>u</sup>*, a means of livelihood, 1754.
- gyow<sup>u</sup>*, see *GĒW*.
- gyūr<sup>u</sup>*, see *GĒR*.

## H

- Habashī-dīshī*, adj., ind., belonging to the country of Abyssinia, Abyssinian, 11.
- hachē*, see *hūt<sup>u</sup>*.
- hadd*, decl. 1, limit, further limit, 681.
- hafta*, or *hapta*, decl. 1, a week; sing. dat. *haftas-manz aki phiri*, once a week, 1601; abl. *patimi hafta*, last week (I heard), 941. Cf. *hapta*.
- hairān*, adj., ind., perplexed, troubled, 1315.
- hairat*, decl. 1 (nom. sing. and plur. *hairath*), astonishment, 120.
- haiwān*, decl. 1, an animal as distinct from man, a beast, a brute, 167; sing. dat. *haiwānas*, 1467.
- haj*, decl. 1, the pilgrimage to Mecca; dat. *hajas gaṭhun*, to go on the pilgrimage, 1327.
- hājat*, decl. 1 (nom. sing. and plur. *hājath*), need; *madatuk<sup>u</sup> hājath*, need of help, 1202; *rupayē hājath*, need of rupees, lit. rupees (are) a need, 220.
- hāk*, decl. 1 (nom. sing. and plur. *hākh*), a herb, a vegetable, 867.
- hakīm*, decl. 1, a physician, a doctor, 571, 1323, 68, 1661; sing. ag. *hakīman*, 454, 1376.
- HAL*, conj. 3 (II past *halyōv*, 1886, plur. *-yēy*; fem. sing. and plur. *-yēyē*), to be crooked, to be warped (of a board).
- hāl* (1), decl. 1, state, condition, 380, 1650.
- hāl* (2), adv., now, nowadays, at present, 101, 542, 935, 1229, 1386, 1578.
- hāl* (3), decl. 4 (plur. nom. and all cases of sing. except nom. *hōj<sup>u</sup>*, plur. dat. *hōj<sup>u</sup>n*, ag. *hōj<sup>u</sup>v*), a hall, a house. This word at the end of a compound is sometimes masc., and then belongs to decl. 1, as in *ṣāṭahāl*, a school-house, sing. dat. *ṣāṭahālas*, 135.
- halāl-nimakh*, adj., ind., faithful (of a servant), 694.
- hālat*, decl. 1 (nom. sing. and plur. *hālatḥ*), a condition, state, 666; sing. dat. *hālatas-manz*, in a condition, 773; *hālatas-sūty*, (exchange) with (your) condition, 666.

- halkör<sup>i</sup>*, adj., ind., masc. sing. ag. *halkör<sup>i</sup> hūn<sup>i</sup>*, by a mad dog, 1119.
- ham<sup>a</sup>la*, decl. 1, an attack, onslaught, assault, 123.
- hamatū<sup>u</sup>*, decl. 2, the long pole by which a boat is propelled, a punting-pole, 1564. The short pole for the same purpose is *hamat<sup>u</sup>j<sup>u</sup>*.
- hamsāy*, decl. 4, a neighbourhood; sing. dat. *yith hamsāyē*, to this neighbourhood, 607.
- hamsāyē*, decl. 1, a neighbour, 1206.
- H<sup>i</sup>N*, conj. 3 (II past part. *h<sup>a</sup>nyōv*, plur. -*yēy*; fem. sing. and plur. -*yēyē*), to intumescence, swell; II past masc. plur. 3 *h<sup>a</sup>nyēy*, (my feet) are swollen, 1767.
- hān*, decl. 4 (plur. nom. and all cases of sing. except nom. *hōñ<sup>u</sup>*, plur. dat. *hōñ<sup>u</sup>n*, ag. *hōñ<sup>u</sup>v*), loss, damage, injury, interruption (to work), 535, 954, 84, 1107. The same as *hōñ*, q.v.
- hanā*, decl. 4 (for gender see 883, 1325, 1908), a little, a small quantity; *dih hanā*, give a little (I don't want much), 1087. Common as the second member of a compound, meaning 'a little', 'some'. The first member of the compound is put in the ablative singular, but the words *pōñ<sup>u</sup>*, water, and *dāñē*, grain, become *pā* and *dā* respectively. The resultant compound is feminine whatever the gender of the first member may be. Examples are:—*āba-hanā*, a little water, 160, 883, 1447, 1705; *asun*, the act of laughing, *asana-hanā*, a little laugh, a smile; *asana-hanā kariñ<sup>u</sup>*, to smile, 1668; *kākaz bargā-hanā*, a small leaf of paper, a scrap of paper, 1325; *kapur*, cloth, *kapara-hanā*, some cloth, 1908; *pā-hanā*, a little water, some water, 160, 883, 1447, 1705; *raṣ* (fem.), a grain, a small thing, *raṣi-hanā prār*, wait a little, 585; *raṣi-hanā phērun*, to walk about a little, 1313; *razi-hanā*, some twine, 413.
- hanga-ta-manga*, adv., suddenly, unexpectedly, 1839.
- hāngul*, decl. 1 (sing. dat. *hāngalas*, plur. nom. *hāngal*), a stag of twelve tine, a *bārā singhā*, 1706.
- hapta* or *hafta*, decl. 1, a week; *aki hapta pata*, after a week, 1897. Cf. *hafta*.
- H<sup>a</sup>R*, conj. 3 (II past part. *h<sup>a</sup>ryōv*, plur. -*yēy*; fem. sing. and plur. -*yēyē*), to increase; II past masc. sing. 3 *h<sup>a</sup>ryōv*, it has increased, 31.
- har*, decl. 4, a quarrel, 557.
- har<sup>a</sup>f*, decl. 1 (plur. gen. *har<sup>a</sup>fan-hond<sup>u</sup>*, 565), a letter of the alphabet, 1830.
- harahar*, decl. 4, fighting, quarrelling, 1444; *harahar kariñ<sup>u</sup>*, to fight, quarrel, 724.
- harakat*, decl. 4 (sing. nom. *harakath*, dat., ag., and abl. *harakūṣ<sup>u</sup>*), motion, movement; *harakath kariñ<sup>u</sup>*, to move, stir oneself, 1720.
- har<sup>a</sup>l*, adj., ind., quarrelsome, contentious; plur. masc. nom., 401.
- harām-kaṭ*, decl. 1 (nom. sing. and plur. -*kaṭh*), a rascal, 1461.



*hargāh*, conj., if (forming conditional sentences), 535, 677, 732, 69, 924, 1157, 1240, 1343, 51, 1481, 1502; *hargāh* . . . *na*, unless, 368; *wuchhta hargāh mēli-y*, see if you can find it, 730.

*hasa* (1), a suffix of respect added to nouns, as in *falōnī sāhibā-hasa*, Mr. So-and-so, 367.

*hasa* (2), interj. of respect, following the word to which it refers; *hē sāhib . . . hasa*, Sir! 983, 1382. In each case it is separated from the word by the subject of the sentence.

*hat*, num., decl. 1 (nom. sing. and plur. *hath*), a hundred; 'one hundred' is sing., 'two hundred' and above are plur. From 'nine hundred' on the word takes the form *shēt* (*shēth*), as in *nav shēth*, nine hundred, *kāh shēth*, eleven hundred. For the lower hundreds the form *hat* (*hath*) is retained. The word remains in the first declension when agreeing with a feminine noun. The following examples occur in the specimens:—sing. nom. *hath rupayē* (1374), or *akh rupayē hath*, a hundred rupees; gen. *aki rupayē-hatiich<sup>u</sup> hōnā<sup>u</sup>*, a bill of (= for) a hundred rupees, 1254; abl. *aki hata thod<sup>u</sup>*, higher (in price) than a hundred (rupees), 1078; *hata-wuhur<sup>u</sup>*, adj., a hundred years old, 290; plur. nom. *hath*, two hundred, 1499; *pōnt* (or *pānt*) *hath*, five hundred, 277, 972, 1566; dat. *dōn hatan rupayēn*, (bought) for two hundred rupees, 1189.

*HATARĀW*, conj. 1 (I past part. *-rōw<sup>u</sup>*, plur. *-rōwī*; fem. *-rōw<sup>u</sup>*, plur. *-rāwē*; II past part. *-rāvōvō*), to put to one side, to resist (a claim); conj. part. *chhiwa-nā hēkān hat<sup>u</sup>rōwīth*, can you not resist (his claim), 1518.

*hāt*, decl. 4 (nom. sing. *hāth*), an accusation, 20.

*hatyā*, decl. 4, murder; sing. gen. *hatyā-handīs dūshēs-manz*, on a charge of murder, 671. (H.)

*HĀW*, conj. 1 (I past part. *hōw<sup>u</sup>*, plur. *hōwī*; fem. *hōw<sup>u</sup>*, plur. *hāwē*; II past part. *hāvōvō*), to show, point out, display; conj. part. *hēkahō-y hōwīth*, I should have been able to show you, 1351; pres. part. *hāwān*; pres. masc. sing. 3 *chhuh hāwān*, 554, 1043; I past part., forming past tense, sing. masc. *hōw<sup>u</sup>*, 804, 964, 1170, 1935; fem. *hōw<sup>u</sup>*, 47, 964; with pron. suff. *hōw<sup>u</sup>-m-ay*, it (fem.) was shown by me to thee, I showed it to you, 682; perf. fem. sing. 3 *chhēh hōw<sup>u</sup>-mū<sup>u</sup>*, it (fem.) has been displayed, 230; fut. 1, with pron. suff. *hāwa-y*, I will show to you, 582, 1324; imperat. sing. 2 *hāv*, 1128, 1570, 1693; polite, plur. 2, with pron. suff. of 3rd pers. sing. acc. *hōvī<sup>u</sup>-n*, please show it, 1638.

*hawā* or *hawāh* (1), decl. 1, air, breeze, wind, 707, 1937; air, climate, 63; sing. abl. *hawāha-sūty*, (refreshed) by the air, 1485; *hawāha warōi* (be calmed) for want of wind, 169; *āb-hawā*, climate, 332; gen. *āb-hawāhuk<sup>u</sup>*, 297.

*Hawāh* (2), decl. 4, Eve, 29.

*hawāla*, decl. 1, transfer, consignment; *sapaza mē rupayē hawāla*, the rupees were transferred to me, 1808; *karyōw tas hawāla*, (the cargo, masc.) was consigned to him, 395.

*hawās*, decl. 1, the senses, 1736 (plur. nom.); *hawās band thawun*, to keep the senses under control, 1605.

*hāwuk<sup>u</sup>*, decl. 2, one who shows; *wata-hāwuk<sup>u</sup>*, one who shows the road, a guide; *wata-hāwakis rostū-y*, (I went) without a guide, 829.

*hāy*, interj., alas! 64, 159.

*hayāh*, decl. 1, discouragement; *chhuk mē hayāh gaṭhān*, I feel discouragement, 543.

*HĚ*, conj. 1, irreg. [inf. *hyon<sup>u</sup>* (*hēun* or *hyun*, decl. 1, is not used), sing. dat. *hēnis*, abl. *hēni*; fut. pass. part. also *hyon<sup>u</sup>*; nouns of agency, *hēwa-wun<sup>u</sup>*, *hēnawōl<sup>u</sup>*; conj. part. *hēth*; freq. part. *hē hē* or *hēth hēth*; pres. part. *hēwān*; I past part. *hyot<sup>u</sup>*, plur. *hēi*; fem. *hētū*, plur. *hēta*; II past part. *hētōv*, plur. *hētōy*; fem. sing. and plur. *hētōyē*; III past part. *hētāw*, plur. *hētōyēy*; fem. same as fem. of II past part.; fut. sing. 1 *hēma*, 2 *hēkh*, 3 *hēyi*, plur. 1 *hēmatu*, 2 *hēyiw*, 3 *hēn*; imperat. sing. 2 *hēh*, plur. 2 *hēyiw*, 3 sing. and plur. *hēyin*; polite ditto, sing. 2 *hēta*, plur. 2 *hēy<sup>i</sup>taw*, 3 sing. and plur. *hēy<sup>i</sup>tan*; past cond. sing. 1 *hēmahō*, 2 *hēhōkh*, 3 *hēyihē*, plur. 1 *hēmahōv*, 2 *hēy<sup>i</sup>hīw*, 3 *hēhōn*], to take, 146, 205, 74, 303, 1311, 1716; to buy, 259, 474, 1189, 1432, 3, 62; *lūr<sup>u</sup> hēth phērūn*, having taken a stick to walk about, to walk about with a stick, 1716; *mōl<sup>u</sup> hyon<sup>u</sup>*, to buy, 267, 8, 413, 28, 808, 1109, 1252, 1580, 1600, 75, 1928; *dam<sup>u</sup> hyon<sup>u</sup>*, to take breath, to breathe, 236; *gaṭhūn sūty hēth*, to go having taken with, to take away with one, 1220; *kirāyē hyon<sup>u</sup>*, to take on lease, 1047; *mōsh<sup>u</sup>kh hyon<sup>u</sup>*, to take fragrance, to smell, 1666; *ṣop<sup>u</sup> hyon<sup>u</sup>*, to bite, 196, 1119; *yijāra hyon<sup>u</sup>*, to take a contract, 403.

*HĚ* is also used (mostly in the past tenses) with the future passive participle in *-on<sup>u</sup>* or *-un<sup>u</sup>* of another verb, to form an inceptive compound. If the object is feminine or plural the participle is feminine or plural, and also the past tense of *HĚ*. Examples are:—*tan<sup>i</sup> hyot<sup>u</sup> lēkhun<sup>u</sup>*, by him writing was taken, he began to write, 1121; *phal hyotu-n papun<sup>u</sup>*, the fruit began to ripen, 1543 (here, as is extremely common, the pron. suffix of the ag. of the 3rd pers. sing. is added to *hyot<sup>u</sup>*); *hēti-n grūmph<sup>i</sup>* (plur. masc.) *nēran<sup>i</sup>*, the buds begin to come forth, 248; *hēt<sup>u</sup>-n mōl<sup>i</sup>* (fem. sing.) *sapazūn<sup>u</sup>*, the assembly began to become (finished), 1531; *saudāgarī* (fem. sing.) *hēt<sup>u</sup>-n biyē chama-kūn<sup>u</sup>*, trade is beginning to revive, 1534.

The following forms occur in the sentences:—inf. sing. nom., 1666; abl., 259; noun of agency, masc. plur. nom. *hēnawōl<sup>i</sup>*, 1433; conj. part., 146, 205, 36, 74, 413, 1220, 1716; pres. masc. sing. 2 *chhukh hēwān*,



1462; 3 *chhuh hēwān*, 303; fut. sing. 1, 1600; I past sing. masc. *hyot<sup>u</sup>*, 196, 403, 1047, 1119, 21, 89, 1311; with suff. of ag. 2nd pers. sing. *hyotu-th*, 268; 3rd pers. *hyotu-n*, 1543; 2nd pers. plur. *hyot<sup>u</sup>-wa*, 474; plur. masc. *hēti*, 1109, 1252, 1580, with suff. of ag. 3rd pers. sing. *hēti-n*, 248; sing. fem. *hēti<sup>u</sup>*, with suff. of ag. 2nd pers. interrog. *hēti<sup>u</sup>-th-a*, 1675; 3rd pers. sing. *hēti<sup>u</sup>-n*, 1531, 4; perf. masc. sing. 3 *mē chhuh hyot<sup>u</sup>-mot<sup>u</sup>*, I have bought, 808; with suff. of ag. 2nd pers. *chhu-y hyot<sup>u</sup>-mot<sup>u</sup>*, thou hast bought, 1928; imperat. sing. 2, 267, 428; past cond. sing. 1, 1432.

*hē*, interj. of respect, used by a man to a man; *hē husūr*, Sir! 816; *hē* — *-a = hē*; *hē sāhib-a*, Sir! 367; *hē* — *sa = hē*; *hē sāhib sa*, Sir! 1678, 1782; *hē* — *-a sa = hē*; *hē sāhib-a sa*, Sir! 1055, 1278, 1466; *hē* — *hasa = hē*; *hē sāhib hasa*, Sir! 983, 1382. In the last two instances *hasa* is separated from *sāhib* by the subject of the sentence.

*HĚCHH*, conj. 1 (I past part. *hyochh<sup>u</sup>*, plur. *hēchh<sup>i</sup>*; fem. sing. *hēchh<sup>u</sup>*, plur. *hēchhē*; II past part. *hēchhyōv*), to learn; inf. sing. dat. *hēchhanas-pēth*, on learning, 124; gen. *hēchhanuk<sup>u</sup> khar<sup>u</sup>ch*, the cost of learning, 490; *hēchhanuk<sup>u</sup> tarikh*, a method of learning, 1150; *hēchhanuk<sup>u</sup> mōnī*, an impediment to learning, 1230; *hēchhanuk<sup>u</sup> wakt<sup>u</sup>*, the time for learning, 1795; *hēchhanūch<sup>u</sup> yēth*, a desire for learning, 601; *hēchhanūch<sup>u</sup> wōtshōish*, incitement to learn, 667; pres. masc. sing. 1 *chhus hēchhān*, I am learning, 101; 2 *chhukh hēchhān*, thou art learning, thou canst learn, 1046; I past masc. sing. *hyochh<sup>u</sup>-na mē alif-bē*, I did not learn the alphabet, 70; perf. fem. sing. interrog. with suff. 2nd pers. *hē chhē-y-ē hōnzil hēchh<sup>u</sup>-mūi<sup>u</sup>*, have you learnt seamanship? 1199.

*HĚCHHANĀW*, conj. 1 (I past part. *-nōw<sup>u</sup>*, plur. *-nōw<sup>i</sup>*; fem. *-nōw<sup>u</sup>*, plur. *-nāwē*; II past part. *-nāvyōv*), to cause to learn, to teach; conj. part. *hēkakh-a mē hēchhanōwith*, canst thou teach me? 1768; pres. masc. sing. 3 *chhuh hēchhanāwān*, he teaches, 96, 1776; past masc. sing. with pro. suff. 1st pers. *hēchhanōwu-s*, he taught me, 1777; 3rd pers. (ag.) and 2nd pers. (obj.) *hēchhanōwu-n-akh*, he taught thee, 1777; plur. masc. *hēchhanōw<sup>i</sup>*, *tam<sup>i</sup> hēchhanōw<sup>i</sup> nēchiv<sup>i</sup>*, he taught the children, 238.

*hēchh<sup>u</sup>*, see *HĚCHH*.

*hēch<sup>u</sup>*, see *HĚK*.

*HĚD*, conj. 1 (I past part. *hyod<sup>u</sup>*, plur. *hēd<sup>i</sup>*; fem. sing. *hēd<sup>u</sup>*, plur. *hējē*; II past part. *hējyōv*), to blame, show contempt for, mock at a person; inf. *kāsi hēdun<sup>u</sup>*, to mock at any one (is improper), 399, 1175.

*hēh*, see *HĚ*.

*HĚK*, conj. 1 (I past part. *hyok<sup>u</sup>*, plur. *hēk<sup>i</sup>*; fem. sing. *hēch<sup>u</sup>*, plur. *hēchē*; II past part. *hēchyōv*), to be able, to can, 912 (they cheat whomever they can); this verb is very commonly used to form a potential compound

with the conjunctive participle of another verb, especially when the ability signifies physical strength. When physical strength is not implied the root *TAG*, q.v., is often used. In these compounds the future tense of the root *HĒK* is usually employed in the sense of the present, as in *hēka arzith*, I can earn. The following potential compounds occur in the sentences:—*hēkun anith*, to be able to bring, 801, 1753; *hēkun arzith*, to be able to earn, 603; so with *akith* (to enter), 38; *būzith* (to understand or hear), 370, 472, 1657; *dith* (to give), 40, 54 (to be able to give = to afford), 82, 971, 1056, 1499; *gathith* (to go), 692; *hā<sup>a</sup>rōwith* (to resist a claim), 1518; *hēchhanōwith* (to teach), 1768; *hēth* (to take), 236; *hōwith* (to show), 1351; *k<sup>a</sup>nith* (to buy), 556; *karith* (to do, to make), 6, 258, 553, 65, 865, 70, 1055, 1138, 9, 1385, 1419, 1871; *khatith thawith* (to conceal), 371; *likhith* (to write), 1927; *lūk<sup>a</sup>rōwith* (to shorten), 1635; *mutarith* (to open), 1020; *mutarōwith* (to untie), 1104; *nūrith* (to go out), 715; *pūrith* (to accomplish), 18; *phu<sup>a</sup>rōwith* (to break), 233; *pakanōwith* (to set in motion), 577, 1221; *parith* (to read), 1059; *rūzith* (to remain), 136; *sapadōwith* (to provide), 791; *sapanith* (to become), 1262; *shō<sup>a</sup>rōwith* (to improve), 920; *thagith* (to cheat), 308; *path thawith* (to dissuade), 560; *thas thawith* (to retain in the memory), 1530; *pa<sup>a</sup>th thawith* (to believe), 1866; *thōlith* (to endure), 1213; *pa<sup>i</sup> tōnith* (to prevent), 1387; *wōta tulith* (to jump), 1006; *tulith* (to lift), 1070; *wanith* (to say), 32, 1370; *wuchhith* (to see), 1298.

The following forms of this verb appear in the sentences:—

Pres. masc. sing. 1 neg. *chhus-na-hēkān*, 236, 370, 1, 553, 65, 1213, 1866; 2 interrog. neg. *chhukh-nā hēkān*, canst thou not? 560; 3 *chhu hēkān*, 577, 1298; neg. *chhu-na hēkān*, he cannot, 472, 715, 1871; plur. 1 neg. *chhi-na hēkān*, 1262; 2 interrog. neg. *chhiwa-nā hēkān*, can you not? 1518; 3 *chhi hēkān*, 308, 912.

I past masc. neg. *mē hyok<sup>a</sup>-na zōr karith*, I could not prevail, 1385; fem. neg. *mē hēch<sup>a</sup>-na yith* (fem.) *pūrith*, I could not fulfil the wish, 18.

Fut., in sense of present, unless otherwise stated, sing. 1 *hēka*, 54, 603, 1419, 1927 (pres. conj.); interrog. *hēkā*, can I? 1055; neg. *hēka-na*, I cannot, 54, 136; 2 *hēkakh*, 692, 791, 1006, 1139; interrog. *hēkakh-a*, canst thou? 6, 40, 82, 233, 556, 801, 65, 70, 920, 71, 1020, 56, 70, 1104, 1499, 1530, 1657, 1753, 68; also with suff. acc. 3rd pers. sing. *hēkah-an-a lūk<sup>a</sup>rōwith*, canst thou shorten it? 1635; 3 interrog. *hēky-ā*, 38; neg. *hēki-na*, 258; plur. 1 neg. *hēkaw-na*, 1370; interrog. *hēkaw-a*, 1059; 2 interrog. *hēkiw-a*, 32; 3 *hēkan*, 1138, 1221.

Past cond. sing. 1 with suff. 2nd pers. sing. dat. *hēkahō-y*, I should have been able (to show) to thee, 1351; 2 *hēkahōkh*, 1387.  
hēl', see *hyol<sup>a</sup>*.



*həma*, *həmahö*, see *HĖ*.

*həng*, decl. 1, a horn, 880.

*hənur*, decl. 1 (sing. dat. *hənaras*, plur. nom. *hənar*), a drain (for water, &c.), a sewer, 578.

*hēr*, decl. 4, a staircase, ladder · sing. dat. *hēri-pēh*, (seated) on the stairs, 1707.

*hēryum<sup>u</sup>*, adj. (fem. *hērim<sup>u</sup>*), of or belonging to a staircase; *hēryum<sup>u</sup> pōr<sup>u</sup>*, the side of the stairs, the upper rooms of a house, 1855.

*hēṣ*, *hēṣ<sup>u</sup>*, *hēwān*, see *HĖ*.

*hik<sup>i</sup>*, see *hyuh<sup>u</sup>*.

*hikmat*, decl. 4 (nom. sing. *hikmath*), wisdom, knowledge, 945.

*hila*, decl. 1, pretence, disguise, 548; *hila-bāz*, artful, 106 (nom. plur.); with suff. of indef. art. *hilāh*, 1383.

*Hindustān*, decl. 1, India; sing. dat. *Hindustānas-manz*, in India, 787, 937.

*Hindustōn<sup>i</sup>*, adj., ind., of or belonging to India, the Hindōstānī language, 96; *Hindustōn<sup>i</sup> zēvi-hond<sup>u</sup>*, of the Hindōstānī language, 14.

*hirs*, decl. 1, greed, avarice, 133.

*hisa* or *his<sup>u</sup>*, decl. 1, a share, a part, 771, 1410, 1625; *karun z<sup>ah</sup> hisa*, to make two pieces, to cut (or saw) in two, 1576.

*hisāb*, decl. 1, an account, a reckoning, 148, 484, 1617; arithmetic, 101; an account, bill of charges, a bill, 75, 6, 7; *hisāb-kitāb*, an account with a merchant, 19; sing. gen. *hisābuk<sup>u</sup>*, 75, 6, 7, 148; *hisābuk<sup>u</sup> far<sup>ad</sup>*, a bill, 192; abl. *hisāba-nishē*, from the bill, 484.

*hish<sup>u</sup>*, see *hyuh<sup>u</sup>*.

*hīt*, decl. 1 (nom. sing. and plur. *hīth*), a pretence, pretext, excuse, 1383 (*hīth-āh*, a pretence, with indefinite *āh*); a method, means, reason, as in *hīth guzarānuk<sup>u</sup>*, a means of support, 1754; abl. *yimi hīta-sūty*, on this account, 806. (H.)

*hōjat*, decl. 4 (sing. nom. *hōjath*, dat. *hōjūṣ<sup>u</sup>*, and so on), a bond (*tamas-suk*), 216.

*hōj<sup>i</sup>*, decl. 1, a pilgrim (to Mecca), 1327.

*hōkh<sup>u</sup>*, adj. (fem. *hōch<sup>u</sup>*), dry, 591.

*hōkim*, decl. 1, a ruler, a governor, 1557; a judge, 906; *hōkim-i-āla*, the high ruler, the governor of a city, 813; sing. dat. *hōkimas-nishē*, (an application) to a judge, 90.

*hoṭ<sup>u</sup>*, adj., crooked; fem. sing. *hūj<sup>u</sup>*, 443.

*hōnar*, decl. 4, ingenuity, 949; cf. *hunar*, which is the same word differently spelt.

*hōnar-mand*, adj., ind., ingenious, skilful, 1660; fem. sing. nom., 948.

*hōnd<sup>u</sup>*, decl. 3 (sing. dat. *hōnjē*), a bill of exchange, note of hand, 1254; sing. dat. *hōnjē-pēh*, on the note of hand, 631; gen. *hōnjē-hond<sup>u</sup>*, 593.

- höngin*, decl. 3, a shell, 455, 1630.
- höni*, decl. 4 (cf. *hän*), loss, damage, harm, 657, 845; *nakadüch<sup>ü</sup> höni*, pecuniary loss, 1297.
- hönkal*, decl. 4 (sing. dat., *hönkali*), a chain, a necklace, 294, 810; sing. dat., 1080.
- hönzil*, decl. 4 (sing. dat., *-ilü*), the abstract noun of *hönz<sup>ü</sup>*; the art or profession of navigation, 1199.
- hönz<sup>ü</sup>*, decl. 1 (sing. dat. *hönz<sup>üs</sup>* or *hänzas*; gen. *hönz<sup>ü</sup>-* (or *hänza-*) *sond<sup>u</sup>*; ag. *hönz<sup>ün</sup>* or *hänzan*; abl. *hönz<sup>ü</sup>* or *hänsa*; plur. nom. *hönz<sup>ü</sup>*; dat. *hönz<sup>ün</sup>* or *hänzan*; ag. *hönz<sup>üv</sup>* or *hänzau*), a boatman; plur. nom. 1, 735, 1221, 1565; *gāda-hönz<sup>ü</sup>*, a fisherman, 735; *bahāki-hönz<sup>ü</sup>*, the boatman or sailor of a cargo-boat, 1.
- HÖR*, conj. 1 (I past part. *hūr<sup>u</sup>*, plur. *hūr<sup>i</sup>*; fem. *hūr<sup>ü</sup>*, plur. *hör<sup>ë</sup>*; II past part. *hōryōv*), to pay a debt, to repay; pres. sing. masc. 3 *chhuh hörān*, 1296; past *hūru-m*, I repaid, 1527; fut. sing. 1 *hōra-y*, I will pay to thee, 192, 1499; 3 *hōri*, 540.
- hōsh*, decl. 1, sense, intelligence, 1538.
- hōsil*, decl. 1, produce, outcome, result, 1867.
- host<sup>u</sup>*, decl. 2 (sing. dat. *hastis*), an elephant, 1378.
- hot<sup>u</sup>*, adj. (fem. *hōt<sup>ü</sup>*), stricken; *bōchhi- ta trēshi-hot<sup>u</sup>*, stricken by hunger and thirst, hungry and thirsty, 888.
- hōw<sup>ü</sup>*, see *HÄW*.
- hōzir*, adj., ind., present, in attendance (at court), 1446 (of a king and queen), 1750; *madath karani hōzir*, present (i. e. ready) to help, 1240.
- hōzirī*, decl. 4, attendance (in a court of justice, &c.), 127.
- huh*, pron. demonstr., that (within sight), this (at some distance); both subst. and adj. It may be either animate (an.) or inanimate (inan.), and the an. forms are sometimes masc., sometimes fem., and sometimes com. gen. Sing. nom. an. masc. *huh*, fem. *hōh*, inan. *huh*; dat. an. com. gen. *humis*, inan. *huth*; gen. an. com. gen. *hum<sup>i</sup>-sond<sup>u</sup>* or *hu-sond<sup>u</sup>*, inan. *humyuk<sup>u</sup>*; ag. an. masc. *hum<sup>i</sup>*, fem. *humi*, inan. *hum<sup>i</sup>*; abl. an. and inan. *hum<sup>i</sup>* or *huwa*; plur. nom. an. and inan. masc. *hum*, fem. *huma*; dat. an. and inan. *human*; gen. an. and inan. *human-hond<sup>u</sup>*, *hu-hond<sup>u</sup>*; ag. an. and inan. *humau*.
- Sing. nom. an. masc., 283 (that bird); inan. 243, 342, 443; dat. an. masc. *humis dāndas-nishē*, from that bull, 250; inan. *huth gāmas-pēth*, (the way) to that village, 1289; abl. (agreeing with inan. masc. noun in gen.), *humi gāmuk<sup>u</sup>*, of that village, 1659.
- hūj<sup>ü</sup>*, see *hol<sup>u</sup>*.
- hukm*, decl. 1, an order, command, 483, 533, 53, 992, 1223, 25, 1809; *hukm din<sup>u</sup>*, to give an order, 350; *karanuk<sup>u</sup> hukm*, an order to make, 1256;



*ladanuk<sup>u</sup> hukm*, an order to load, 1091; *phēranuk<sup>u</sup> hukm*, an order (i.e. permission) to walk, 1313; *dinuk<sup>u</sup> chhu-na mē hukm*, I have no order to give, I am not allowed to give, 1078; *hukm mānun*, to obey an order, 1809; sing. abl. *hukma*, by (whose) order, 132; *hukma-kin<sup>i</sup>*, by the order (of So-and-so), 1422; plur. gen. *hukman-hond<sup>u</sup>*, 1872.

*humi*, *humis*, see *huh*.

*hunar*, decl. 1, an art, accomplishment, 105; cf. *h̄nar*.

*hūn<sup>u</sup>*, decl. 2 (sing. dat. *hūnis*, gen. *hūn<sup>i</sup>-sond<sup>u</sup>*, ag. *hūn<sup>i</sup>*, abl. *hūni*; plur. nom. *hūn<sup>i</sup>*, dat. *hōnēn*, ag. *hōnyau*), a dog (*hūn<sup>u</sup>*, decl. 3, a bitch); sing. nom., 156, 1034; dat., 217; ag., 1119.

*hūr<sup>u</sup>*, *hūru-m*, see *HÖR*.

*husyār* adj., ind., intelligent; *husyār rōzun*, to be vigilant, 1869; *mudagi-yi-nishē rōz husyār*, beware of ignorance, 189.

*huth*, see *huh*.

*hūt<sup>u</sup>*, decl. 3, wood, a piece of wood, 924; sing. dat. *hachē*, 142 (in sense of acc.); abl. *hachi-sūty*, (made) of wood, 900.

*huzūr*, decl. 1, the person of a monarch or any high functionary; as interj., Your Highness, (politely) Sir! 816.

*hyochh<sup>u</sup>*, see *HĒCHH*.

*hyok<sup>u</sup>*, see *HĒK*.

*hyol<sup>u</sup>*, decl. 2, an ear of corn; plur. nom. *hēl<sup>i</sup>*, 180.

*hyon<sup>u</sup>*, see *HĒ*.

*hyor<sup>u</sup>*, adv., on the top, above, 1152; *gayē bōn ta hyor<sup>u</sup>*, she was tossed up and down, 1803.

*hyol<sup>u</sup>*, see *HĒ*.

*hyuh<sup>u</sup>*, adj. (sing. dat. *hīhīs*, plur. nom. *hīh<sup>i</sup>* (1513); fem. *hish<sup>ū</sup>* (739, 1569), plur. nom. *hishē*), like; *pānawūn hīh<sup>i</sup>*, mutually alike, like each other, 1513. Frequent in idiomatic phrases, such as:—*chyōn<sup>u</sup> hyuh<sup>u</sup>*, (my case is) like yours, 1650 (= *tērā-sā*); *bōh chyōn<sup>u</sup> hyuh<sup>u</sup> r<sup>u</sup> līkhīth hēka*, I can write as well as you, 1927 (*tumhāri mānīnāt achchhā*); *dōd<sup>u</sup> hyuh<sup>u</sup>*, something like pain, a sort of pain, 717; *kunu-y hyuh<sup>u</sup>* (= *zē-sā*) (fem. *kuñū-y hīsh<sup>ū</sup>*), exactly alike, 1569; *kus hyuh<sup>u</sup>* (fem. *kōssa hīsh<sup>ū</sup>*), what sort of, 737 (about what day), 1150; *yuth<sup>u</sup> hyuh<sup>u</sup>* (fem. *yīth<sup>ū</sup> hīsh<sup>ū</sup>*), like this, this kind of, 583, 1649.

The word governs the dat. in:—*chyōnis garas hyuh<sup>u</sup>*, like thy house, 1076; *thūlas hyuh<sup>u</sup>*, like an egg, oval, 739.

# I

An emphatic suffix sometimes met with instead of (*ū*)*y*, as in *ath<sup>i</sup>-manz*, in this very thing, 1416. For other examples, see *y*.

For other words commencing with *i*, see under *yi*.

## J

(NOTE.—Kāshmiris look upon *j* and *jj* as having exactly the same sound. Hence many words herein spelt with *j* are commonly spelt with *jj*, and vice versa. As *jē* is really *jjā*, we also often find *ja* instead of *jē*, and vice versa.)

*jahān*, decl. 1, the world, the universe; sing. gen. *jahānuk*<sup>u</sup>, 1557.

*jahāza*, decl. 1, a ship, 150, 69, 361, 404, 1586; gen. *jahāzūk*<sup>u</sup>, 270, 395;

*jahāzakis mālas*, to the cargo of the ship, 461.

*jald*<sup>a</sup> or *jald*, adv., quickly, in haste, soon, 208, 672, 846, 7, 8, 9, 79, 901, 1046, 9, 1124; *yuth*<sup>u</sup> *jald* . . . *tyuthu-y jald*<sup>u</sup>, as fast . . . even so fast, 1695.

*jalandariūch*<sup>u</sup> *bēmōr*<sup>i</sup>, decl. 3, dropsy, 587.

*jamā*, decl. 1, collection, savings, 1421; the total (of a bill), 75, 6, 7; with suffix *āh* of indef. art. *kūr*<sup>u</sup> *bachath jamāh*, he has made his savings a deposit, he has deposited his savings (in the bank), 1439.

*jamāt*, decl. 4 (sing. nom. *jamāth*, dat. &c. *jamōt*<sup>u</sup>), a crowd, an assembly, a collection of people, 113, 445; a society, congregation, 1381 (sing. gen.); with suff. *āh* of indef. art. *jamāth-āh*, 379.

*jān* or *jjān*, adj., ind., good, 27, 35, 309 (of cheese), 332 (of climate), 895, 924, 70, 1150, 1211, 1324, 1440; good, excellent, 353, 662; good, correct (of a translation), 1811; good, beautiful, 1273; good, sweet (of singing), 306, 1653; good, valuable, important, 546; good, better (in health), 203; good, right, advisable, proper (to do anything), (it is) advisable (to), 44, 6, 186, 1168, 73, 5, 1463, 1646; *jān* (*jjān*) *gāthi*, it is advisable that, (you) had better, 961, 1157, 1223, 64; *khōta jān* (*jjān*), better than, 188, 380, 724; *warihēs-manz chhu*<sup>h</sup> *mausim jjān*, (this) season is the best in the whole year, 1591; *rūd chhu*<sup>h</sup> *jjān pēwān*, it is raining fast, 1455; *jjān pōth*<sup>i</sup>, well, excellently, 238, 1903. The word occurs in the two forms as follows:—*jān*, masc., 44, 6, 186, 8, 332, 53, 961, 70; fem. 27 (sing. dat.), 924; *jjān*, masc., 35, 203, 38, 306, 80, 546, 662, 724, 895, 1150, 7, 68, 73, 5, 1223, 64, 73, 1324, 1455, 63, 1591, 1646, 53, 1811, 1903; fem. 309, 1211 (plur. nom.), 73, 1324, 1440 (plur. nom.).

*jānawara* (Musalmān) or *jānāwār* or *jānawār* (Hindū), decl. 1, a bird (generally), 195, 261, 83, 718, 1703; an animal, 81, 328, 844, 957, 69; sing. gen. *jānāwāra-sond*<sup>u</sup>, 81, 328; plur. nom. *jānawara*, 718, 1703; dat. *jānawaran-kyut*<sup>u</sup>, (a cage) for birds, 261.

*jang*, decl. 1, war, a battle; plur. dat. *jangān-manz*, 224.

*jangul*, decl. 1, a forest, jungle, 525; sing. dat. *jangalas-manz*, 1244, 1717, 92; plur. nom. *jangal*, 907.



- jarnail*, decl. 1, a general (the English word); sing. ag. *jarnailan*, 1535.
- jawāb*, decl. 1, an answer, 82, 857, 1318, 1431, 1504.
- jawān*, adj., ind., young, youthful; fem. sing. nom., 1933.
- jawōnī*, decl. 4, youth, the season of youth, 1795; sing. gen. *jawōnī-handēn dōhan-manz*, in the season of youth, 1934.
- jāy* (634, 65, 753) or *jyāy* (353, 508, 719, 76, 1294, 1334, 1516, 1616, 89, 1708), decl. 4, a place; room, space, 1689; sing. nom., 665, 1516, 1689; with suff. -āh of indef. art. *bāpāruk<sup>u</sup> jyāy-āh* (masc.) a place (or seat) of commerce, 353; dat. *jāyē* (*jyāyē*), commonly used for *jāyē-manz* (*jyāyē-manz*), in a place, or at a place, 1294, 1708; *akis jāyē*, in a certain place, 634; *yith jyāyē*, in this place, here, 719, 53 (*jāyē*); *yēth jyāyē*, where, 1616; *tath jyāyē*, there, 1616; gen. *jyāyē-hond<sup>u</sup>*, 508, 1334; plur. dat. (used as in sing.) *sārēn-icy jyāyēn*, in all places, everywhere, 776.
- jild*, decl. 1, a volume (of a book), 1876; plur. nom. *jild*, 1514.
- jins*, decl. 1, goods, articles; sing. dat. *jinsas*, 597.
- jism*, decl. 1, the body (with limbs and members), 903; sing. dat. *jismas-kyut<sup>u</sup>*, 976.
- jīl*, decl. 4 (sing. nom. *jīth*, dat. *jīth<sup>u</sup>*, and so on), victory; *prōw<sup>u</sup> mē jīth*, I got the victory, I have conquered, 165.
- jōhil*, adj., ind., ignorant, unlearned; masc. plur. nom., 1847.
- jōnī*, see *jyōnī*.
- jōra*, decl. 1, a pair, a group of two, 718; a suit of clothes, 1748; *athapanja-jōra*, a pair of gloves, 808; plur. nom. *s<sup>ah</sup> jōra*, two suits, 1748. Cf. *jūr<sup>i</sup>*.
- jōrī*, adj., ind., running, current, hence (masc. sing. nom.) issued (of an order), 483; opened (of a school), 39; masc. plur. nom. (all things are) directed (by God), 1422.
- jōy*, *jwī*, decl. 4, a water-channel, 762 (*jōy*).
- jul<sup>am</sup>*, decl. 1, tyranny, injustice; *jul<sup>m</sup> karun*, to practise tyranny, 955.
- jumila*, decl. 1, a sentence, a clause; sing. gen. *jumluk<sup>u</sup>*, 1606; plur. dat. *jumlan-manz*, 388.
- jūr<sup>i</sup>*, decl. 3, a pair, a group of two, 185, 1346; a suit of clothes, 1895. This word is the same in meaning as *jōra*, q. v., but the two words are not interchangeable, one being preferred in some cases, and the other in others; *dānda-jūr<sup>a</sup>*, a pair of oxen, 1346; *paizār-jūri* (*sic*; not *paizāra*), a pair of shoes, 185.
- jurmāna*, decl. 1, a fine (the penalty), 732, 67, 1061; *jurmāna din<sup>u</sup>*, to pay a fine, 1300.
- juz-rasī*, decl. 4, frugality, economy; sing. abl. *juz-rasiyi-kin<sup>i</sup>*, frugally, 788.

*jyāda*, adv., more, excessive; *jyāda kharchiyi-kin<sup>i</sup>*, with excessive expenditure, extravagantly, 788.

*jyān*, see *jān*.

*jyāy*, see *jāy*.

*jyōnī* or *jōnī*, decl. 4, goodness, 659; *mulkiūch<sup>ū</sup> jyōnī*, the welfare of the country, 1292; sing. dat. *jyōniyē-manz*, (the distinction) between virtue (and vice), 1868.

*jyōtish*, decl. 1, astronomy; sing. abl. *jyōtishē-vidyā*, the science of astronomy, 121.

## K

*KAD*, conj. 1 (I past part. *koq<sup>u</sup>*, plur. *kaq<sup>t</sup>*; fem. sing. *kūq<sup>ū</sup>*, plur. *kajē*; II past part. *kajyōv*), to bring out, drag out, 1551; cast out, expel, 29, 673; to extract (a passage), to quote, 682, 1452; to extract (as venom from a wound), 1923; to bring out into light, discover, 442, 545; *tami<sup>i</sup> koq<sup>u</sup> dēwōl<sup>u</sup>*, he became bankrupt, 965; inf. sing. gen. *kaḍanuk<sup>u</sup> sazā*, the punishment of expulsion, 673; I past part. in sense of past; masc. sing. *koq<sup>u</sup>*, 545, 965; plur. with suff. of 3rd pers. sing. ag. *kaḍi-n*, he expelled them, 29; perf. masc. sing. 3 *chhuk<sup>h</sup> kōrith koq<sup>u</sup>-mo<sup>r</sup><sup>u</sup>*, it is quoted (from a book), 1452; fem. sing. *kūq<sup>ū</sup>-mūḥ<sup>ū</sup> kath*, an extract (from a letter), 682; fut. *kaḍi galatī*, he will discover mistakes, he will criticize, 442; pass., past masc. sing. 3 *āv kaḍana*, 1923; plur. 3 *kul<sup>i</sup> āyēy mūla kaḍana*, the trees were pulled up by the roots, 1551.

*kadd*, decl. 1, height, stature, 598.

*kafāra*, decl. 1, expiation, atonement, 122.

*kāh*, see *kēh*.

*kāh<sup>a</sup> rubāh*, decl. 1, the loadstone, a magnet; sing. gen. *-bāhuk<sup>u</sup>*, 1093.

*kaid*, decl. 1, imprisonment, hence imprisoned, 385; *kaid-khānas-manz*, in the prison, 1393. Cf. *kūd<sup>i</sup>*.

*kaīsi*, see *kēh*.

*kaiṣāh*, or *kūṣāh*, pron. adj., ind., how much? 398 (masc. sing. nom.); several, 1171 (fem. plur. nom.); *kaiṣāh būq<sup>ū</sup>*, fem. sing. nom., how big? 191, 1658; *kaiṣāh gōḥ<sup>ū</sup>*, fem. sing. nom., how heavy? 1900. Cf. *kūt<sup>u</sup>*, fem. *kūṣ<sup>ū</sup>*, and *kōlāh*.

*kailyā*, see *kūt<sup>u</sup>*.

*kaj-raṣṭār*, adj., ind., walking crookedly, perverse, 1299 (masc. plur. nom.).

*kākaz*, decl. 1, paper, 253, 59, 575, 1131, 53, 1453, 1670, 1700, 18, 84, 1890, 1904; *dasta kākaz*, a quire of paper, 1450; *byūmuk<sup>u</sup> kākaz*, a policy of insurance, 972; *kākaz barga-hanā*, a small piece of paper, 1325; *kākaz chhala*, bits of paper, 1788; sing. dat. *kākazas*, 803; *kākazas-manz*, in paper, 754; *ṭāṭh*, on paper, 1583, 1644; gen. *kākazuk<sup>u</sup>*, 403, 856; abl. *lāh*



- kākaza*, a sheet of paper, 1629; *kākaza badal*, instead of paper, 1740; plur. nom. *kākar*, 1683, 1715; dat. *kākazan*, 515, 727 (for acc.); *kākazan-pēṭh*, on the papers, 209.
- kāl*, decl. 1, time; sing. nom. *kōtāh kāl wōlu-y*, how much time went (or passed) for thee, i.e. how long did you spend, 896, 937; *yūṣ<sup>ū</sup> kāl-tām*, for a long time, 1385; dat. *yūtis kālas*, for so long a time, 1421; abl. *kāla-kshēph*, passing of time; *kāla kshēph karun*, to pass time, 1099; *kāla-pēṭha*, from a time, i.e. for some time since, 322; *kēh kāl-pēṭha*, from some time, some time ago, 648, 932; *mainai kāl-pēṭha*, from a short time, a short time ago, 1382; *yūṣ<sup>ū</sup> kāl-pēṭha*, from a long time, 1641. (H.)
- kala*, decl. 1, the head; sing. dat. *kalas*, 1729 (dat. *commodi*); *kalas dōd<sup>u</sup>*, a pain to the head, a headache, 853, 1270; *kalas musht*, a (blow with the) fist on the head, 873; *kalas-pēṭh*, on the head, 163, 274.
- kālā*, in *kēh-kāū*, adv., for a short time, a while, 78.
- Kalakath*, decl. 1, Calcutta; sing. nom. *Kalakath*, 353, 1103; dat. *Kalakatas-manz*, 152.
- kalam*, decl. 1, a pen, 874, 1450, 1676; *kalam garun*, to mend a pen, 1121, 1301; sing. dat. *kalamas*, 1912 (dat. *commodi*).
- kalama*, decl. 1, an expression, phrase; with suffix *āh* of indef. art. *kalamāh*, 1237.
- kalank*, decl. 1 (nom. sing. and plur. *kalankh*), a blemish, defect, 1887 (in a horse). (H.)
- kālā-pōnī* (borrowed from Hindī), transportation (the punishment), 1812.
- kalēja*, decl. 1, the liver; *kalējas dōd<sup>u</sup>*, pain in the liver, liver complaint, 1090.
- kāli*, adv., in *path-kāli*, in former times, formerly, 689, 1272.
- kalpānt*, decl. 1 (nom. sing. and plur. *kalpānt<sup>h</sup>*), eternity; sing. dat. *kal-pāntas-tāñ*, up to eternity, for ever, eternally, 650. (H.)
- kam*, adj., ind., little, small in amount, 1113, 1418 (fem.), 1726; few, small in number, 722, 869, 1433; short (of life), 1068 (fem.); short (in stature), 598; less (than), 1057; with emphatic *y*, *kam-iyy*, a little, very little, 1087, 1742; *kam sapazun* or *sapadun*, to become less, to decrease, 482, 610; *kam karun*, to reduce, abate, deduct, 2, 484.
- kamān*, decl. 4 (plur. nom. and all cases of sing. exc. nom. *kamōñ<sup>ū</sup>*), an arch; plur. nom., 97; a bow (sing. dat. *kamāni*; plur. nom. *kamāna*), plur. nom., 224.
- kāmē*, *kāmē-kār*, *kāmēn*, *kāmī*, see *kōm<sup>ū</sup>*.
- kamī*, *kamī*, see *kyāh*.
- kamī*, decl. 4, deficiency, scarcity, 698.
- kamyāb*, adj., ind., scarce, rare, hard to get, 1578 (masc. plur. nom.).

*kāmyāb*, adj., ind., successful, 1741.

*kāmyōbī*, decl. 4, success, prosperity in an undertaking, 1415.

*kamzōr*, adj., ind., without strength, weak, feeble, 1720.

*K<sup>A</sup>N*, conj. 1 (I past part. *k<sup>n</sup>u*, plur. *k<sup>a</sup>n<sup>i</sup>*; fem. *kūñū*, plur. *k<sup>a</sup>n<sup>i</sup>ē*; II past part. *k<sup>a</sup>n<sup>i</sup>ōv*), to sell; inf. abl. *tam<sup>i</sup> dyut<sup>u</sup>-na k<sup>a</sup>nana*, he did not allow to sell, 1745; (forming passive) *yin k<sup>a</sup>nana*, they will be sold, 91; fut. pass. part. masc. sing. nom. *k<sup>a</sup>nun<sup>u</sup> lāyēkh*, (it is not) fit to be sold, saleable, 1568; fem. plur. nom. *k<sup>a</sup>nañē*, to be sold, for sale, 1340; noun of agency, sing. masc. gen. *k<sup>a</sup>nanwōl<sup>i</sup>-sandis wānas-pēth*, (I went) to the shop of the (book-)seller, 218; conj. part. *k<sup>a</sup>nith*, 556; (used to form a perfect) *tam<sup>i</sup> chhu-n k<sup>a</sup>nith*, he has sold, 615; pres. masc. plur. 3 *chhih k<sup>a</sup>nān*, they sell, make a trade of selling, 1696; past masc. plur. *mē k<sup>a</sup>n<sup>i</sup> pīpa*, I sold barrels, 157; perf. *tam<sup>i</sup> chhu-n k<sup>n</sup>u-mot<sup>u</sup>*, he has sold, 615; fut. sing. 1 *k<sup>a</sup>na*, I shall sell, 1600.

*kan*, decl. 1, an ear; sing. ag. *kan<sup>i</sup> tal<sup>i</sup>*, (I whispered) under (i. e. in his) ear, 1905; plur. nom. *kan*, 602; *kan dārun*, to lend the ear, pay attention, 1085.

*kān*, decl. 1, an arrow, 224; *kān trāwun*, to shoot arrows, 1633. (H.)

*kanāat*, decl. 1 (nom. sing. and plur. *kanāath*), contentment, 400.

*kan<sup>a</sup>k*, decl. 1 (nom. sing. and plur. *kan<sup>a</sup>kh*), wheat, 293, 823, 1155.

*kañē*, see *kūñū*.

*kanguw<sup>u</sup>*, decl. 2, a comb (for the hair), 348.

*kani*, a suffix forming postpositions of place as in *garas brōñtha-kani*, in front of the house, 1251; *mē brōñtha-kani*, in my presence, 1377.

*kānūn*, decl. 1, a law, regulation, 648, 1310; *bē-kānūn*, illegal, unlawful, 1846.

*kapas*, decl. 4, the cotton plant, 426. (Elmslie shows this as masc., but all native authorities make it fem.)

*kaṭāṭi*, adj., ind., dishonest, deceitful, 478; masc. plur. nom. *kaṭāṭi*, 550. (H. Cf. *dagā-bāz*.)

*kapur*, decl. 1 (sing. dat. *kaparas*, plur. nom. *kapar*, and so throughout, except sing. nom.), cloth, 232, 341, 966, 1079, 1100, 41, 1442, 62, 1588, 1701, 23, 1908, 26; clothes, apparel (sing. 279, 1748, plur. 298, 1623, 1731); sing. dat. 232, 966 (for acc.), 1079, 1588; *kaparas-manz*, (strain) through the cloth, 1723; gen. *kaparuk<sup>u</sup>*, 1926; *z<sup>h</sup> jōra kaparak<sup>i</sup>*, two suits of clothes, 1748; abl. *kapara-hanā*, a piece of cloth, 1908 (fem. see *hanā*); plur. nom., 298, 1731, 1896; *yēmi ranga as<sup>i</sup> chhih kapar khunān*, the kind of clothes we wear, 1896; dat. *kaparan-pēth*, on the clothes, 1701; gen. *kaparan-hond<sup>u</sup>*, 1623; *sōf kaparan-hiinz<sup>u</sup> jūr<sup>i</sup>*, a suit of clean clothes, 1895.

*KAR* (1), conj. 1 (I past part. *kor<sup>u</sup>*, plur. *kar<sup>i</sup>*; fem. *kūr<sup>u</sup>*, plur. *kar<sup>ē</sup>*; II



past part. *karyōv*), to do, 6, 32, 46, 55, 78, 87, 90, 2, 107, 16, 32, 74, 76, 83, 6, 90 *et passim*; to make, 2, 26, 34, 56, 62, 86, 91, 4, 5, 9, 108, 20, 3, 4, 42, 70, 4, 83 *et passim*; to make, draw (a line), 580; to act, do, perform an action, 362, 560, 919, 1344, 51, 1521, 2, 1763.

This verb is very frequently combined with a substantive to form a nominal compound verb. The following are only some of the numerous examples occurring in the specimens:—*amal karun*, to comply (with = *pēḥ*), 915; *āradan kariññ<sup>u</sup>*, to worship (governs gen.), 1921; *ar<sup>a</sup>z karun*, to make a petition, to petition, 90, 1319; *bakhchīsh karun*, to give, present (governs acc. of thing given), 1450; *wanun<sup>u</sup> band karun*, to cease talking, 287; *dān karun*, to make gifts, to give charity, 305; *dan<sup>a</sup>-wād karun*, to thank (thing for which thanks are given in dat.), 817; *dayā kariññ<sup>u</sup>*, to show mercy or pity, 1146, 1332; *dayā kariṭh* = please, 708; *dimāg karun*, to show conceit, 372; *grāna karun*, to condemn, 642; *grāwa karaññ<sup>u</sup>* (fem. plur.), to complain of (with dat.), 364; *harahar kariññ<sup>u</sup>*, to fight, quarrel, 724; *harakath kariññ<sup>u</sup>*, to move oneself, to stir, 1720; *hīla karun*, to use disguise, pretence, 548; *jul<sup>a</sup>m karun*, to practise injustice, 955; *kayās karun*, to form an opinion, 1250; *khōrāth karun*, to give alms, 395; *khabar kariññ<sup>u</sup>*, to inform, 811; *khar<sup>a</sup>ch karun*, to spend, waste (governs acc.), 463; *khās kariṭh*, especially, 94; chiefly, mainly, 716; *khōsh karun*, to please, make pleased (governs dat.), 771, 1224; *kirāyē karun*, to take on hire, to hire, 871; *kōm<sup>u</sup> kariññ<sup>u</sup>*, to act, do an action, 849, 1415, 1834; to work, do work, 1293; *sārēn-ūy-sūty kōm<sup>u</sup>-kār karun*, to deal (honestly) with all, 473; *kōshish kariññ<sup>u</sup>*, to endeavour, 1227, 1860; *krūd karun*, to be in a passion, be angry, 1287; *kshēmā kariññ<sup>u</sup>*, to forgive, pardon (governs dat.), 668, 1278; *lōt<sup>u</sup> karun*, to lighten, make less heavy, 1073; *madath karun*, to help (governs dat.), 116, 865, 1240; *mān karun*, to respect (governs dat.), 1488; *mīhrbōnī kariññ<sup>u</sup>*, to show kindness, *mīhrbōnī kariṭh* = please, 708; *nuāf karun*, to forgive, 668, 1278; *mulākāth karun*, to meet, interview, 930; *murka karaññ<sup>u</sup>* (fem. plur.), to make pictures to draw, 302; *nasal karun*, to have a cold, 1673; *paida karun*, to create, 433; *pachhapāth karun*, to show partiality, 1281; *pāph karun*, to commit an offence, to sin, 1238, 1656; *dimāga-nishē parhēz karun*, to abstain from pride, 1390; *paṭh<sup>u</sup>lōz<sup>u</sup> kariññ<sup>u</sup>*, to show hospitality, to entertain, 882; *prakh<sup>o</sup>t<sup>u</sup> karun*, to manifest, 601; *prakār karun*, to spread abroad, to impart (knowledge), 905; *rah<sup>a</sup>m karun*, to show pity, 1146, 1332; *rāsasī kariññ<sup>u</sup>*, to rule, govern, 812; *rūkh kariññ<sup>u</sup>*, to prefer, 858, 1403; *safar karun*, to journey, 1000; *sahāy karun*, to help, 865; *samyōg karun*, to meet, to interview, 930; *shōd karun*, to correct, make correct, 1481; *shrān karun*, to bathe, 162, 1188; *shukr-guzār karun*, to thank, 817; *sōbīt<sup>h</sup> karun*, to prove, 1419; *takhsīr karun*, to commit

an offence, to sin, 1238; *tarafdōri kariññ<sup>u</sup>*, to show partiality, 1281; *tārīj karun*, to praise, 352; *tarjama karun*, to interpret, translate, 981, 2; *tayār karun*, to make ready, to build (a house), 1470; *lōzīm karun*, to respect, 1488; *ṭakh kariññ<sup>u</sup>*, to be angry, 1287; *ṭhōpa kariññ<sup>u</sup>*, to be silent, 724, 1192, 1468, 1646, 7; *vishēsh karith*, especially, 94; *garīban wōpakār karun*, to help the poor, to do charity, 304; *yētn karun*, to endeavour (governs gen.), 630, 1227, 1860; *yād karun*, to recollect, 1476; *yātrā kariññ<sup>u</sup>*, to journey, 1000; *yibādath kariññ<sup>u</sup>*, to worship (governs gen.), 1921; *zōhir karun*, to manifest, 601.

The following forms occur in the specimens:—

Inf. nom. *karun*, to do, 186; *karun xiṭhun*, to wish to do, 56; dat. *karanas*, 1521; *karanas lōikh (lāyēkh)* worthy to do, 642, 1441; *karanasmanz*, in doing, 674, 845, 952, 1245, 1869; gen. *karanuk<sup>u</sup>*, 465, 510, 1182, 1256 (*karanuk<sup>u</sup> hukm*, an order to make), 1351, 1478; fem. *karanūich<sup>u</sup>* *yijāzath* or *āgyā*, permission to do, 1279; abl. *karana-khōta*, than doing, 724, 1649; *-khōt<sup>a</sup>ra*, for doing, 992; *-kin<sup>i</sup>*, by doing, 767; *-puṣhy*, for doing, 239, 665, 733; *-sūty*, through doing, 549, 954, 1061, 1300 (*kāmē-handi karana-sūty*, through the doing of the action), 1501; abl. forming passive with *yun<sup>u</sup>*, 670, 1470; nom. *karun<sup>u</sup>*, 46, 517 (*karun<sup>u</sup> xiṭhun*, to wish to do), 666 (ditto), 905, 19, 30, 1846, 54; fem. *kariññ<sup>u</sup>*, *rāsasi kariññ<sup>u</sup>*, to govern, 812; *kōm<sup>u</sup> kariññ<sup>u</sup>*, to act, 849, 1834; *ṭhōpa kariññ<sup>u</sup>*, to be silent, 1646; *harakath kariññ<sup>u</sup>*, to stir, 1720; masc. abl. *karani hōzir*, ready to do, 1240; fem. abl. *gaṭhun safar karani*, to go to make a journey, 1000; fut. pass. part. masc. sing. nom. *karun<sup>u</sup>*, to be done, to be made, faciendus, 116, 372, 548, 630, 63, 8, 732, 4, 848, 981, 1146, 1227, 81, 7, 1319, 32, 90, 1872; plur. *karani<sup>i</sup>* (faciendi), 1874; fem. sing. nom. *kariññ<sup>u</sup>* (facienda), 190, 668, 848, 71, 1073, 1146, 1227, 81, 7, 1332; noun of agency, *karawōl<sup>u</sup>*, 434, 916, 982; *karawun<sup>u</sup>*, 983; masc. plur. nom. *karawan<sup>i</sup>*, 162, 1224; conj. part. *karith*, having done, having made, 26, 32, 91, 4, 205, 23, 320, 686, 716, 24, 1024, 1468, 1647, 1731; *mīhrbōnī* or *dayā karith*, please! 708; *hēkun karith*, to be able to do, &c., 6, 258, 553, 65, 865, 70, 1055, 1138, 9, 1385, 1419, 1871; *karith trāwun*, to make out and out (Hindī *kar dālnā*), 234.

Pres. part. *karān*, forming pres. tense masc. sing. 1 *chhus karān*, 352, 64, 83, 817, 1344, 1476, 88, 1524, 1823; with pron. suff. of 2nd pers. plur. *chhus-awa karān*, I am doing (making) to you, 183, 816; with neg. suff. *chhus-na karān*, I do not make, 384; 2 *chhukh karān*, 211, 362, 569, 602, 8, 22, 63, 740, 72, 899, 1099, 1188, 1250, 1583, 1668, 1806, 90; with interrog. suff. *chhukh-a karān*, 95, 693; 3 *chhuḥ karān*, 302, 5, 473, 502, 601, 33, 792, 858, 955, 69, 1125, 1292, 1306, 23, 1403, 15, 25, 1546, 1665, 1755, 1822, 60; with suff. of 2nd pers. dat. sing. *chhu-y*



*karān*, 771 (to thee); with neg. suff. *chhu-na karān*, 2, 1010, 1306, 1919; *ur*. 1 *chhih karān*, 1921; 2 *chhiwa karān*, 132; 3 *chhih karān*, 107, 304, 463, 538, 684, 803, 82, 92, 912, 13, 1024, 1161, 1205, 99, 1375, 1565, 84, 1807; with neg. suff. *chhi-na karān*, 1868; fem. sing. 3 *chhēh karān*, 1920; plur. 3 *chhēh karān*, 1196.

I past part., forming past tense, masc. sing. *kor<sup>u</sup>*, 90, 120, 3, 74, 6, 326, 433, 81, 6, 552, 669, 917, 72; 89, 1050, 1156, 1508, 11, 22, 89, 92, 1698, 1763, 1802; neg. *kor<sup>u</sup>-na*, 86, 124, 1526; interrog. *kor<sup>u</sup>-ā*, 108; with suff. ag. 2 pers. sing. *koru-th*, 92, 761, 1700; ditto interrog. *kor<sup>u</sup>-th-a*, 264, 1475; with suff. ag. 2 pers. plur., and neg. and interrog. *kor<sup>u</sup>-wa-nā*, did you not make a masc. thing? 1421; plur. *kar<sup>i</sup>*, 950, 1016, 50; fem. sing. *kūr<sup>u</sup>*, 87, 90, 317, 1015, 1192, 1317, 1437, 9, 87, 1522; with suff. ag. 2 pers. sing. *kūr<sup>u</sup>-th*, 92, 387, 1587, 1756; interrog. *kūr<sup>u</sup>-th-a*, 1587; with suff. ag. 2 pers. plur. *kūr<sup>u</sup>-wa*, 820; plur. *kar<sup>ē</sup>*, 1126, 1394.

Perf. masc. sing. *chhu kor<sup>u</sup>-mot<sup>u</sup>*, 780, 988, 1238, 56; with suff. of dat. (for ag.) 2 pers. sing. *chhu-y kor<sup>u</sup>-mot<sup>u</sup>*, thou hast made, 737, 1673; plur. *chhih kar<sup>i</sup>-mat<sup>i</sup>*, 94; pluperf. masc. sing. with suff. of dat. (for ag.) 2 pers. sing. *ōsu-y kor<sup>u</sup>-mot<sup>u</sup>*, 62.

II past part., forming 2 past tense, masc. sing. *karyōv*, 395.

Fut., pres. subj., and old pres. indic. 1 *kara*, 484, 717, 84, 914, 5, 1089, 1293, 1344, 1617; with suff. 2 pers. sing. dat. *kara-y*, I shall do for thee, 368; with suff. 3 pers. sing. acc. *kara-n*, I shall make it, 244; with neg. suff., 1522; with interrog. suff. *karā*, shall I make? 1678; 2 *karakh*, 287, 732, 938; with interrog. suff. *karakh-a*, 1412, 1739; 3 *kari*, 1416, 1576, 1780; with neg. suff. *kari-na*, 560; plur. 1 *karaw*, 34, 99, 351, 97, 544, 910, 1168; 2 *kariw*, 535.

Imperat. sing. 2 *kar*, 21, 142, 70, 580, 727, 33, 78, 875, 1131, 42, 1424, 1640, 1727, 1810; with suff. 3 pers. sing. acc. *karu-n*, 516, 74, 1339; 3 *karin*, let him make, 480; plur. 2 *kariw*, 811, 1278, 1644; pol. sing. 2 *karta*, 78; plur. 2 *kar<sup>i</sup>law*, 55, 174, 83, 412, 1450; with suff. 3 pers. plur. acc. *kar<sup>i</sup>ō-kh*, please make them, 1481.

Past cond. sing. 1 with suff. 3 pers. sing. dat. *karahō-s*, I should have made for him, 769; 3 *karihē*, 769, 1761; with neg. suff. *karihē-na*, 1656.

*kar* (2), adv. interrog., when? 287, 503, 839, 1133, 1451, 1532, 1781.

*KĀR* (1), conj. 1 (I past part. *kōr<sup>u</sup>*, plur. *kōr<sup>i</sup>*; fem. *kōr<sup>u</sup>*, plur. *kārē*; II past part. *kāryōv*), to boil, to melt (lead); imperat. sing. 2 with suff. acc. 3 pers. sing. *kāru-n*, melt it, 1041.

*kār* (2), decl. 1, business, trade, profession; *kōm<sup>u</sup>-kār*, the same as *kār*; sing. nom. *kār*, 1806; *kōm<sup>u</sup>-kār*, 473; dat. *kāras-manz*, 1115; *kāmē-kāras-manz*, 676; plur. nom. *kāmē-kār*, 1807; dat. *kāran-manz*, 1856; *kār-khāna*, a factory, 689, 1648. The abl. sing. *kāra* is used pleonasti-

- cally after adverbs of manner, as in *wāra* or *wāra-kāra*, excellently, well; *tōhī āwa wāra-kāra*, you came auspiciously, you are welcome, 1901.
- kāran*, decl. 1, a reason, cause, 284, 1182, 1233, 1468; *wōtpatti-kāran*, a cause of origin, hence a creator, 434; sing. abl. *ami kārana*, for this reason, 536; *ami-y kārana*, for this very reason, 483; *tami kārana*, for that reason, 272; *yimi kārana*, for this reason, 907, 1842; *kārana-rost*<sup>u</sup> (decl. 2), without reason, without cause, 759. (H. Cf. *sabab*.)
- KARANĀW**, conj. 1 (I past part. *-nōw*<sup>u</sup>, plur. *-nōwī*; fem. *-nōwī*, plur. *nāwē*; II past part. *-nāvyōw*), to cause to make; fut. sing. 1 with suff. of acc. 2 pers. sing. and interrog. *karanāwa-th-a*, shall I cause thee to make (an interview), shall I introduce you (to so and so)? 985.
- karār*, decl. 1, an agreement, arrangement, 62; *bē-karār*, fickle, unstable, unsteady, 1853.
- karāra*, adj., ind., sound, strong; nom. sing. fem., 855.
- kartā*, decl. 1, a doer; *nyāyē-kartā*, a doer of justice, just, 1008. (H.)
- kartūt*, decl. 1 (nom. sing. and plur. *kartūt*), conduct; sing. dat. *kartūtas*, 364.
- karz*, decl. 1, debt, debts, 540, 1296; sing. abl. *karza khōt*<sup>u</sup> *ra*, (arrested) for debt, 103; *karz-dār*, decl. 1, a debtor, 476; *karz-khāh*, a creditor; plur. nom. *karz-khāh*, 438.
- KĀS**, conj. 1 (I past part. *kōs*<sup>u</sup>, plur. *kōsī*; fem. *kōsī*, plur. *kāsa*; II past part. *kāsōw*), to shave; inf. abl. *mas kāsani*, (I am going) to shave, 1627.
- kāsa*, decl. 1, a story, tale, 1185, 95, 1721.
- kas*<sup>u</sup> *d*, decl. 1, intention, design, resolve, resolution, 1522.
- kasam*, decl. 1, an oath; *kasam khyon*<sup>u</sup>, to eat an oath, to swear, 1222.
- Kashīr*<sup>u</sup>, decl. 3, or *Kashmīr*, decl. 1, Kashmīr; sing. dat. *Kashmīras-manz*, in K., 1285.
- kashī*, decl. 1 (nom. sing. and plur. *kashī*), trouble, worry, inconvenience, 929, 1335; sorrow, woe, 860; sing. abl. *kashīa warōi*, (nothing) but vexation, 1867. (H.)
- kāsm*, decl. 1, kind, species, 1684, 1746; sing. gen. *kami k<sup>a</sup>smuk*<sup>u</sup>, of what kind? 1442; *sēthāh k<sup>a</sup>smuk*<sup>u</sup>, of many kinds, 718; *yimi k<sup>a</sup>smuk*<sup>u</sup>, of this kind, 1345.
- k<sup>a</sup>st*, decl. 1 (sing. and plur. *k<sup>a</sup>sth*), an instalment; *māluk*<sup>u</sup> *k<sup>a</sup>sth*, the dividend in an estate, 568, 729.
- kaṭ*, decl. 1 (nom. sing. and plur. *kaṭ*), a ram, a sheep; plur. nom., 702; plur. gen. *kaṭan-hond*<sup>u</sup>, 746. The word is used to mean 'son', in an abusive sense, as in *harām-kaṭh*, a bastard, a rascal (*harām-zāda*), 1461.
- kath*, decl. 4 (sing. dat. ag. and abl. *kathī*, plur. nom. *katha*, dat. *kathan*, ag. *kathan*) (this word closely corresponds in meaning to the Hindi



*bāt*), a word, 505, 20, 741, 857, 963, 1228, 69, 1400, 4, 83, 1859; a saying, a thing said, a statement, a phrase, 680, 2, 1157, 1258, 1321, 1524, 77; a story, tale, history, 37, 48; a proposal, 16, 114, 391; an affair, matter, 34, 118, 276, 323, 71, 870, 910, 1240, 6, 1484, 1507, 29, 1737, 60, 1, 81, 5, 1821, 64, 1905; a subject (of discussion), 99, 397, 523, 663; an occurrence, 141, 1236; a thing, 793, 1593; *kāth kariññ<sup>u</sup>* (1055), or *kātha* (plur.) *karaññ<sup>u</sup>* (plur. fem.) (258), to make words, to talk; *kāth waniññ<sup>u</sup>*, to make a statement, to say something, 1679; *kātha-bāth*, in plur. *kātha-bāta*, 544, 1126, 1394, a conversation; dat. (for acc.) *-bātan*, 407; *kātha-gātur<sup>u</sup>*, eloquent, 620, 1253; *kātha-kāth*, a conversation, 725.

Sing. nom. with suffix of indefinite article *kāth-āh*, an occurrence, 141, 1236; sing. dat. 663, 1524; *kāthi-manz*, 118, 397, 523, 1484, 1737, 85; *kāthi-pēth*, 99, 391, 505, 910; gen. *kāthi-honā<sup>u</sup>*, 34, 870, 1258, 1404, 1760; abl. *kāthi-bāpath*, 1864; *kāthi-sūty*, 1529; plur. nom., 258, 741, 93, 857, 963, 1228, 1400, 83, 1593.

*kāthyun<sup>u</sup>*, adj. (sing. fem. *kāthiññ<sup>u</sup>*), hard, difficult; fem. nom., 524, difficult (of a language); masc. sing. abl. *kāthini sōbāva-sost<sup>u</sup>*, of a fierce nature, 1197; plur. nom. *kāthini jāngal*, impenetrable forests, 907.

*kāti*, adv., interrog., where? 247, 51, 62, 68, 70, 532, 898, 990, 1030, 97, 1271, 1367, 97, 1515, 1634, 1725, 70, 9, 94; with emph. *y*, *kāti-y*, wherever, 599.

*kāśhāh*, see *kāh*.

*kātur*, decl. 1 (sing. dat. *kātaras*, and so on), a mule, 1189.

*kaunsal*, decl. 1, a Government Council (the English word); sing. gen. *kaunsāluk<sup>u</sup>*, 422.

*kāv*, decl. 1, a crow; plur. nom. *kāv*, 868.

*kavi*, decl. 1, a poet, 288, 1348. (H.)

*kay*, decl. 1, in plur., vomiting; *chhi-s kay gāthān*, there are vomitings happening to him, he is vomiting, 497.

*kayās*, decl. 1, an opinion, 1250.

*kāh*, indefinite pronoun, used both as a substantive and as an adjective. As subst., it means 'any one', 'some one', 'a certain person', or (inanimate) 'anything', 'something'. As adj., it means 'any', 'some'. In its nominative singular it has three sets of forms, one animate masculine, another animate feminine, and a third inanimate common gender. In all the other cases of the singular there is no distinction between masculine and feminine, but there is a distinction between animate and inanimate forms. In the plural the distinction even between animate and inanimate forms also disappears. As a substantive it is thus declined:—sing. nom., an. masc. *kāh*, *kāśhāh*, *kāh*, or *kāśhāh*; an. fem. *kāh* or *kāśhāh*; inan. com.

gen. *kēh* or *kēhāh*. For all other cases of the singular, except the genitive, it has an. com. gen. *kaīsi*, inan. com. gen. *kuni*. The gen. sing. is an. com. gen. *kaīsi-hond<sup>u</sup>*, inan. com. gen. *kunyu<sup>u</sup>*. Note that the termination of the animate genitive form is always *hond<sup>u</sup>*, even when the noun referred to is masculine. The plural forms are:—nom. an. and inan., com. gen. *kēh* or *kēhāh*; dat. *kēhan*; gen. *kēhan-hond<sup>u</sup>*; abl. *kēhan*.

As an adjective, in the animate singular and in the plural it takes the substantive forms, except, of course, that the genitive does not take the suffix *hond<sup>u</sup>*, the genitive suffix being as usual added to the substantive with which the indefinite pronoun is in agreement. In the inanimate singular the substantive forms may also be used, but *kēh* or *kēhāh* may also optionally be used in any case of either number, and, moreover, *kāh* may be used instead of *kēh*.

As the declension of this pronoun is rather complicated, the following examples include not only the occurrences of the various forms in the sentences, but also a number of other examples written specially for this work by a native of Kashmīr. It should be noted that in the Persian character, *kāh* and *kēh* are often spelt *kāh* and *kēh* respectively.

With a negative preceding or following, this pronoun has the meaning of 'no one', 'nothing', or (as an adjective) 'no'. Thus, *na kāh*, no one, 286, 514, 96, 840, 1050, 1175; as adj., no (person, &c.), 625, 784, 5, 1656, 1919; *na kēh*, nothing, 1216, or, as adj., no (inanimate thing), 86, 118, 24, 272, 388, 93, 464, 616, 742, 78, 891, 925, 46, 53, 62, 78, 9, 1421, 78, 95, 1501, 26, 1645, 1785, 1867, 8; *na kāh*, adj. no (inan. thing), 921, 1754, 1887; *na kēh chiz-i*, not anything even, insignificant, 962; (plur.) *kēh...kēh*, some...others, 340; *yih kēh*, whatever, 178, 868; *biyē kēh*, any other, anything else, 327, 1399, 1867; *prath kāh*, each person, every one, all (always singular), 325, 661, 718, 812, 955, 1283; similarly *prath kuni chizuk<sup>u</sup> bāpār*, business of various articles, 107. The word *tī*, even, is often suffixed to this pronoun to emphasize the idea of indefiniteness (cf. Hindi *kōi bhī*). Thus *kēh tī*, in any respect, at all, 736. Similarly:—*tath garas-manz chhu-na kāh tī basān*, any one even does not live in that village, no one lives in that village; *kāh tī brāhmūn zāna-n-na*, I do not know any Brāhman; *tati chhu-na kāh tī gur<sup>u</sup>*, there is no horse there; *mē wuchh<sup>u</sup>-na kāh tī*, I did not see any one (fem.); *tath gāmas-manz chhē-na kāh tī buq<sup>u</sup>*, in that village there is no old woman; *kāh tī chhē-na zānān*, no one (fem.) knows; *tih chhu-na kaīsi tī* (or *kēhan tī*) *path-kun wuchh<sup>u</sup>-mot<sup>u</sup>*, no one has (or no people have) seen that before; *kaīsi tī būz<sup>u</sup>-na*, no one (masc. or fem.) heard it; *kaīsi tī zānāni garas-manz kēh tī dana chhu-na*, to any woman is there



not in the house any wealth, no woman has wealth in her house; *tati chhu-na kēh ti dana*, there is no wealth there; *tati chhu-na kēh ti*, there is nothing there; *tati chhu-na kēh ti gur<sup>i</sup>*, there are no horses there. The word *ak*, one, when it has the suffix *āh* giving the force of the indefinite article added to it, takes the form *akhāh*, and is used as a synonym of *kāh* or *kēh*, in the sense of 'a certain one'. Thus, *tati kākāh* (or *akhāh*) *chhēh yōssa kitāban parith chhēh zānān*, there is there a certain (woman) who knows how to read books. Or the suffix *āh* may be added to the main substantive. Thus, *tati chhu<sup>h</sup> kāh gur<sup>u</sup>* (or *gur<sup>u</sup>āh akh*, or *akh gur<sup>u</sup>āh*), there is a certain horse here. Or the indefinite pronoun and the numeral may be used together, as in *kaīsi akis zāw garī nēchyur<sup>u</sup>*, to a certain person a son has been born in the house, i.e. in a certain person's house a son has been born (the 'person' may be a man or a woman); *kuni akis chīzas-nishē*, near a certain thing.

SUBST., an. sing. nom., masc. *kūh*, no example in the sentences; *kūh ḡs<sup>u</sup>a tas nishē*, was any one near him? *kūkhāh*, no example in sentences; *kūkhāh rūzin asē nishē*, let some one stay by us; *kāh*, 358, 812, 1149, 1283; so *kyā tati chhwā kāh basān*, does any one live there? *tath gāmas-manz chhwā kāh yus sōrisiyy kashīri-dīshas zāni*? is there any one in that village who knows the whole of Kashmīr? *kākāh*, (with emphatic *y*) *kākāhūy*, only some one, i.e. very few, 1298; so *kākāhūy yiṇi yōr*, some one will come here; fem. *kāh*, no example in the sentences; *mē wuchh<sup>u</sup>-na kāh ti*, I saw no (woman); *kāh ti chhē-na zānān*, no one (fem.) knows; *kākāh*, no example in the sentences; *kākāh-ay gathawū<sup>u</sup> āsi*, *tēli sōza-n bō-ti kākāh*, if any (woman) be going, then I will also send some (man) (with her); *kyā tōhē tati kākāh wuchh<sup>u</sup>-wa-n-a*, did you see any (woman) there? dat. com. gen. *kaīsi*, 286, 399 (for acc.), 514 (for acc.), 96, 840, 947, 1175 (for acc.); *kaīsi-manz*, 661; *kaīsi-phēh*, 955; *kaīsi-sūty*, 325, 1173; gen. *kaīsi-hon<sup>u</sup>*, 718, 1281, 7; so *kaīsi-handis garas-manz baḡa dana ḡs<sup>u</sup>*, in a certain man's house there was much wealth; *kaīsi-handis garas-manz chhu-na kēh dana*, there is no wealth in any one's house; ag. *kaīsi*, 1050, so *tih chhu-na kaīsi ti path-kun wuchh<sup>u</sup>-mor<sup>u</sup>*, no one has seen that before; *kaīsi ti būz<sup>u</sup>-na*, no one heard (it).

Inan. sing., com. gen., nom. *kēh*, 178, 472, 581, 851, 68, 1216, 45 (something), 1399; so *kēh di<sup>h</sup> tas, yuth<sup>u</sup> khōsh gathi*, give something to him, that he may become satisfied; *tati chhu<sup>h</sup> kēh wuchhana yiwān*, something can be seen there; *kyā tati chhwā kēh*, is there anything there? *kākāh*, no occurrence of this word in the sentences, but from other sources we have *kākāh ḡs<sup>u</sup> tath-manz rōt<sup>u</sup>*, there was something good in that; *kākāh an yūr<sup>i</sup>*, bring some here. Dat. *kuni*, no occurrence of this word in the

sentences as a subst., but from other sources, *kuni-nishē*, near anything. As adv. *kēh*, 736 (at all), 56 (ditto), 1482 (*sēthāh kēh*, very much), 1833 (at all); *kēkhāh*, not in sentences; *kēkhāh gakhī suh ami-kin<sup>i</sup> prasan*, by a little (i. e. almost) he will be satisfied by this.

Plural, an. and inan., masc. and fem., nom. *kēh*, some, a few, 340; so, *kēh rūd<sup>i</sup> tath gāmas-manz*, some (masc.) remained in that village; *kēh chhih wanān*, some (people) say; *kēh chhi-na ath kathi zānān*, no people are aware of this affair; *kēh rōza garan-manz*, some (women) remained in the houses; *kēh chhēh yithay-pōth<sup>i</sup> wanān*, some (women) say thus. Dat., as in *tati dyut<sup>u</sup> rāzan kēkan sēthāh dana*, there the king gave much wealth to some people; in the sense of the accusative we have *tati chhus kēkan zānān*, I know some people (masc. or fem.) there; *tati chhus-na kēkan wuchhān*, I see no people (masc. or fem.) there. Gen. as in *kēkan-handēn garan-manz chhu-na dana*, there is no wealth in the houses of any people; *kēkan-handis kayāsas-manz*, in the opinion of some. Ag. *kēkan won<sup>u</sup>*, some people (masc. or fem.) said; *tih chhu-na kēkau ti path-kun wuchh<sup>u</sup>-mor<sup>u</sup>*, that was not previously seen by any people.

ADJ., an. sing. nom. masc. *kūh*, *kūthāh*, no example; *kāh*, any, some, 625, 784, 5, 864, 1013, 1656, 1917, 9; so also, *kyā tath gāmas-manz chhwā kāh hakim*, is there any doctor in that village? *tath gāmas-manz chhu-na kāh hakim*, there is no doctor in that village. See also *kāh ti*, above. *kāthāh*, as in *kāthāh gur<sup>u</sup> yiwān chhuh*, some horse is coming. Fem. *kāh*, as in *tath gāmas-manz chhyā kāh buq<sup>i</sup> basān*, does any old woman live in that village? *kāthāh*, as in *tot<sup>u</sup> kāthāh zānāna chhēh gakhān*, a certain woman is going thither; *tati kāthāh chhēh yōssa kitāban parith chhēh zānān*, there is there a certain woman who knows how to read books. Dat. com. gen. *kaīsi*, as in *kaīsi akis*, &c., above. Gen. com. *gen. kaīsi*, as in *kaīsi wōñi-sandis garas-manz chhwā kāh gur<sup>u</sup>*, is there any horse in any shopkeeper's house? *kaīsi-gur<sup>u</sup>-sōnd<sup>u</sup> zīn*, the saddle of a certain horse? *kaīsi ti zānāni-handis garas-manz*, in the house of a certain woman.

Inan. sing. nom. com. gen., *kēh*, any, some, 19, 86, 118, 24, 81, 272, 327, 88, 93, 461, 4, 85, 500, 616, 742, 78, 845, 52, 65, 91, 925, 9, 46, 53, 62, 77, 8, 9, 1421, 78, 80, 95, 1501, 26, 1645, 75, 9, 1785, 1867, 8; so also, *kēh chhu-yē dana-wana*, have you any wealth or other property? *kāh*, any, some, 921, 1754, 1855, 87; so also, *kāh gara chhuh*, there is a certain house. Dat. *kuni*, *bīyis kuni kitābī nishē*, (a quotation) from some other book, 1452; *kuni bōlē hēchhamuk<sup>u</sup> tarikh*, a method of learning any language, 1150; so, *kuni garas nishē*, near a certain house; *kēh*, in *kēh kālā*, for some time, for a short time, 78. Abl. *kuni*, *kuni taraha*, of any kind, 647, 1824; *prath kuni chīruk<sup>u</sup> bāpār*, business of various



articles, 107; *kēh wakta-pētha*, for some time past, some time ago, 648, 923, 32, 65. Note, *kuni* is also used as an adverb. See s.v.

Plural, an. and inan., com. gen., nom. *kēh*, some, any, a few, an., 1740, 1924; inan., 220 (some), 314 (*kēh dōh gay*, some days elapsed, i.e. lately), 607 (ditto), 1056 (a few), 1280 (some), 1394 (some), 1481 (any). So, *rāth āy kēh tūr*, yesterday some thieves came; *kyā tath gāmas-manz chhyā kēh tūr*, are there any thieves in that village? *twōñ<sup>i</sup>-sandiṣ garas-manz chhih kēh gur<sup>i</sup>*, there are any horses in the shopkeeper's house; *kēh brāhman anu-kh*, bring some Brāhmans; *rāth āy kēh zanāna*, yesterday some women came; *garas-manz chhyā kēh kitāba*, are there any books in the house? *kēh dōh*, for a few days, 3; *kēkhāh*, some, 1454 (inan. fem.). Dat. *kētan*, as in *kētan chhus wuchhān*, I see a few (people or things); *kēh*, as in *kēh dōhan-manz*, in a few days, soon, 611. Gen. *kētan*, as in *kētan twāññen-handēn garan-manz ḍs<sup>u</sup> sēthāh dana*, there was much wealth in the houses of some shopkeepers; *kētan zanānan-handēn garan-manz chhi-na nēchiv<sup>i</sup>*, there are no sons in the houses of any women. Ag., as in *kētau mahanivoyau* (or *zanānau*) *wuchh<sup>u</sup> suh*, some men (or women) saw him. Abl. *kētau*, as in *kētau dōhau-pētha*, some days ago, lately, 153, 171, 1545.

*kēm<sup>i</sup>*, see *kyom<sup>u</sup>*.

*kēn*, adverbial suffix, added pleonastically in *wuñ-kēn*, now, at present, 762, 85, 1055, 1414.

*kēnkaliū<sup>u</sup>*, decl. 3, a lizard; plur. nom. *kēnkalachē*, 439.

*kēsir<sup>u</sup>*, decl. 3, rice-chaff, 293.

*kēth*, post. pos., governing dat., in. This word can only be used with words which indicate a receptacle; thus *thālas-kēth*, in the dish; *nāwi-kēth*, in a boat; but not *garas-kēth*, in a house, or *mūlas-kēth*, in a root. It may also be used with a word signifying a means of conveyance, and should then be translated by 'on', as in *guris-kēth*, on horseback. In the sentences we have *tashti-kēth*, in a basin (160), and *khāsēn-kēth*, in cups (453).

*kētha*, interrog. adv. of manner, how? the word *pōth<sup>i</sup>* may be added pleonastically. Thus, *kētha-pōth<sup>i</sup>*, how? 122, 439, 57, 577, 680, 6, 788, 803, 99, 974, 1023, 1138, 1221, 1434; *kētha-kana*, how? 861.

*kētau*, see *kēh*.

*kēkhāh*, see *kēh*.

*kēwal*, adv., only, merely, 1297, 1798, 1835. (H. Cf. *yōl<sup>u</sup>* and *fakath*.) *khabar*, decl. 4, news, 51, 386, 683, 96, 941, 1001, 1473; a rumour, report, 933, 1505; information, 811, 947; care, precaution, *khabar thawūñ<sup>u</sup>*, to take care, be careful, 285; *khabar kariñ<sup>u</sup>*, to inform, 811; *śē chhēy<sup>e</sup> khabar*, is there information to thee? do you know? can you inform me?

- 1434; abl. *khahari-sūty*, owing to the news, 1001; *khavar-dār*, interj., take care, beware, 807, 1106, 1697, 1778. *bē-khabarī*, decl. 4, neglect, inattention, 922; abl. *bē-khabariyi-kinī*, 1204.
- khafa* or *khafa*, adj., ind., angry, wrathful, 80, 759.
- khalkat*, decl. 1 (nom. sing. and plur. *kalkath*), creation, the world; sing. gen. *khalkatuk*, 434.
- KHAN*, conj. 1 (I past part. *khon*, pl. *khan*; fem. *khūn*, plur. *khañ*; II past part. *khañōv*), to dig; inf. abl. forming pass. *chhuh khañana yiwān*, it is dug (out of mines), 1158; fut. in sense of pres. subj. plur. 3 *khañan*, they may dig, 1902; imperat. sing. 2, with suff. of acc. sing. 3rd person *khanu-n*, dig it, 525.
- khān*, decl. 4 (plur. nom. and all cases of sing. except nom. *khōñ*; plur. dat. *khōñn*; ag. and abl. *khōñv*), a mine; abl. plur. *khōñv-and<sup>a</sup>ra*, from in mines, out of mines, 1158.
- khāna*, decl. 1, a house, in *kār-khāna*, a factory, 1648, *kutub-khāna*, a library, 1064; so dat. sing. *kaid-khānas-manz*, in prison, 1393; a square on a chess-board, or the like, a window-pane (1276, *khāna*, plur. nom.).
- khañ*, decl. 1, sugar (*chīnī*), 1899.
- khāndar*, decl. 1, marriage (the ceremony), 1133.
- khanji*, see *khūñ*.
- KHAR* (1), conj. 2 (I past part. *khon*, plur. *khar*; fem. sing. *khūr*, plur. *kharē*; II past part. *kharyōv*), to be disliked, hated, unpleasing; fut. pass. part. masc. sing. *lagi-na as<sup>t</sup> kharun*, it should not be disliked by us, 851; noun of agency, *kharawun*, disagreeable, 536.
- khar* (2), decl. 1, an ass, 111, 231.
- khara*, adj., ind., upright, sincere; plur. masc. nom. *khara*, 1856.
- khārāb*, adj., ind., bad; *khārāb karun*, to waste, spoil, 1700, 1890.
- KHARACH* (1), conj. 1 (I past part. *khon<sup>ch</sup>*, plur. *khar<sup>ch</sup>*; fem. *khūr<sup>ch</sup>*, plur. *kharchē*; II past part. *kharchōv*), to spend; pres. masc. sing. 3 *chhuh kharchān*, 1695.
- kharch* (2), decl. 1, expenditure, 463, 902, 1026, 1482; cost, 264, 490, 674; sing. gen. *kharchuk*, 264; *kharch karun*, to expend, waste, 463; *wata-khar<sup>ch</sup>*, money for a journey, 1424; *bē-fōida khar<sup>ch</sup>*, extravagance, 684.
- kharchi*, decl. 4, expenditure; sing. abl. *jyāda kharchiyi-kinī wartāwun*, to live with excessive expenditure, to live extravagantly, 788.
- khargōsh*, decl. 1, a hare, 844.
- KHAS*, conj. 2 (inf. and verb. noun, sing. nom. *hasun*, gen. *hasanuk*, 1561, or nom. *hasun*, 1314; conj. part. *hasith*, 340, 1184, 1548; pres. part. *hasān*, 1733; pres. masc. sing. 3 *chhuh hasān*, 199, 1484; imperf. masc. sing. 3 *ōs<sup>u</sup> hasān*, 333; I past part. forming past (irreg.), masc. sing. 3 *khon*, plur. *khat*; fem. sing. *khū<sup>t</sup>* (1554), plur. *kha<sup>t</sup>*;



perf. masc. sing. 3 *chhuh khot<sup>u</sup>-mot<sup>u</sup>*, 1662; II past part. *khatsōv*; fut. plur. 1 *khāsaw*, 109, to ascend, rise, mount (with dat. of obj. mounted), 109, 333; to rise (of clouds in the sky), 1662; *guris khasun*, to mount a horse, to ride, 1184, 1561; *gādēn khasun*, to ride in carriages, 340; *nāwī khasun*, to mount a boat, to embark, 1733; *palas khasun*, to run upon a rock (of a ship), 1548; so, *sēki-shāthas khasun*, to run on a sandbank, 1554; *chhēh mē kakh khasān*, anger rises on me, I am angry, 1484; so, *aib chhuh mē khasān*, the blame falls on me (lit. mounts on me), 199; *khāsun<sup>u</sup> wasun<sup>u</sup>*, flow and ebb (of water), 1314.

*khās*, adj., ind., particular, special; fem. dat. *khās kathi* (663) or *khās kathi-manz* (1282), in a particular matter; *khās karith*, specially, 94; mainly, 716. Cf. *vishēsh*.

*khāsēn*, see *khōs<sup>u</sup>*.

*khat*, decl. 1 (nom. sing. and plur. *khath*), writing, handwriting, penmanship, 35, 837, 927, 1200, 1800; a letter, an epistle, 271, 468, 626, 68, 82, 733, 71, 961, 1120, 4, 1359, 1471, 1587, 1839; *khath-pāth<sup>u</sup>r*, correspondence, 416; sing. dat. *khatas*, 733; *khatas-manz*, 626, 961; *khatas-pēth*, 1587; gen. *khatuk<sup>u</sup>*, 468, 771; *khatūch<sup>u</sup> kūd<sup>u</sup>-mūi<sup>u</sup> kath*, an extract from a letter, 682.

*KHAT*, conj. 1 (I past part. *khot<sup>u</sup>*, plur. *khat<sup>i</sup>*, fem. *khūt<sup>u</sup>*, plur. *khachē*; II past part. *khachyōv*), to hide, conceal; conj. part. *khatith*, having concealed, privately; used as an adj. *khatith katha-bāta*, private conversation, 1394; *khatith thawun*, to conceal, 371, 868, 1593.

*khātara*, decl. 1, a danger, peril; sing. abl. *khātara-nishē*, (saved) from a peril, 1575.

*khay*, decl. 4, rust, 1559.

*khayāl*, decl. 1, thought, sentiment, 894, 1387; opinion, 644 (nom. plur.); *marahabī khayāl*, religious opinions (plur. nom.), 1654; an idea, imagination, 898.

*khazāna*, decl. 1, a treasury; sing. dat. *khazānas-pēth*, (I am going) to the treasury, 1817.

*KHĒ*, conj. 1, irreg. [inf. *khyon<sup>u</sup>* (*khēun* or *khyun* is not used), sing. dat. *khēnas*, gen. *khēnu<sup>u</sup>*, &c.; fem. *khēn<sup>u</sup>*; conj. part. *khēth*; pres. part. *khēwān*; I past part. *khyōv*, plur. *khyēy*; fem. sing. and plur. *khēyē*; II past part. *khēyōv*, plur. *khēyēy*; fem. sing. and plur. *khēyēyē*; III past part. *khēyōv*; fut. sing. 1 *khēma*, 2 *khēkh*, 3 *khēyi*; plur. 1 *khēmaw*, 2 *khēyiw*, 3 *khēn*; imperat. sing. 2 *khēh*, 3 *khēyin*; plur. 2 *khēyiw*, 3 *khēyiu*; polite, sing. 2 *khēta*, 3 *khēytan*; plur. 2 *khēy<sup>i</sup>aw*, 3 *khēy<sup>i</sup>tan*; past cond. sing. 1 *khēmahō*, 2 *khēhōkh*, 3 *khēyihē*; plur. 1 *khēmahōw*, 2 *khēy<sup>i</sup>hōw*, 3 *khēhōn*], to eat, 521, 9, 30, 716, 57, 867, 8, 77, 1012, 1280, 1463, 1687; to take (medicine), 1322, 1773; *bōs<sup>i</sup> khēn<sup>u</sup>*, to eat deceit,

to be swindled, 479; *gūsa khyon<sup>u</sup>*, to eat grass, to graze, 819; *kasam khyon<sup>u</sup>*, to eat an oath, to swear, 1222. The following forms occur in the specimens:—inf., to eat, the act of eating, 1222, 1463; food, 757, 868; dat. *khēnas khōsh*, fond of taking (medicine), 1322; gen. *khēnuk<sup>u</sup> wakth*, the time of food, dinner time, 530; conj. part. *tim chhih hākh khēth zuwān*, they live having eaten herbs, i. e. they live upon herbs, 867; pres. masc. sing. 3 *chhuh khēwān*, 521, 9, 1773; plur. 3 *chhih khēwān*, 819; fem. sing. 3 *chhēh khēwān*, 716; I past masc. *mē khyōv*, I ate, 877; perf. fem. with suff. of dat. (for ag.) sing. 2nd pers. pron. *ē chhē-y bōz<sup>i</sup> khyē-mūē<sup>u</sup>*, thou hast been deceived, 479; imperat. sing. 2, 1012, 1687; past cond. sing. 3, 1280.

**KHĚCH**, conj. 1 (I past part. *khyūch<sup>u</sup>*, plur. *khīch<sup>i</sup>*; fem. *khīch<sup>u</sup>*, plur. *khēchē*; II past part. *khēchyōv*), to pull, draw; to draw (a line), 651; imperat. sing. 2, with suff. of acc. plur. 3 pers. *khēchu-kh*, draw them, 651. *khēw*, decl. 1, a boat's tow-rope; sing. abl. *khēwa-sūty*, (to pull the boat) with a tow-rope, 1428.

*khidmat*, decl. 4 (sing. nom. *khidmath*), service, attendance, ministry; sing. dat. *khidmūē<sup>u</sup>*, 1478 (for acc.); *khidmūē<sup>u</sup>-manz*, in service, 1614.

*khilāl*, decl. 1, disorder, ruin, damage, 954; disorder, interruption, 984.

*khūt<sup>i</sup>*, decl. 3 (sing. dat. *khētē*, and so on), a field, 723; cultivation, 1793.

*khīyāl*, decl. 1, thought, surmise, conception, idea; *khīyāl ānun*, to cause thought to enter, to exercise thought, 1785.

*khōd*, decl. 1, a ditch, a pit; sing. dat. *khōdas-manz*, in a ditch, 1331.

*khōf*, decl. 1, fear, dread, 151, 698, 1824; abl. *khōfa-kin<sup>i</sup>*, through fear, 711.

*khōlī*, adv., only, merely, 526, 604, 867, 922, 98; *khōlī gathun*, to miss (of a bullet), 1171, 1636.

*khōl<sup>u</sup>*, adj. (sing. dat. *khālis*; fem. *khūj<sup>u</sup>*, sing. dat. *khājē*), broad, 244; fem. nom., 1908.

*khōn<sup>u</sup>v*, see *khān*.

*khōr*, decl. 1, a foot, 193, 494, 760, 862, 1767; a leg, 1054; plur. nom.

*khōr*, 494, 1767; *atha khōr gand tas*, bind him hand and foot, 193.

*khōrāk*, decl. 1 (nom. sing. and plur. *khōrāk<sup>h</sup>*), a dose of medicine; plur. nom., 573.

*khōrāt*, decl. 1 (nom. sing. and plur. *khōrāth*), alms, 305.

*khōrē*, see *khūr<sup>u</sup>*.

*khōrij*, adj., ind., in *gauv khōrij*, (the case) was struck off, 1215.

*khōsh*, adj., ind., happy, glad, pleased, satisfied, 359, 496, 650, 806, 18 (*gōs khōsh*, I became pleased), 41, 952 (happy in doing), 1343, 64, 1492; willing, *dinas khōsh*, willing to give, 147, 436; *dawākh khēnas khōsh*, fond of taking medicine, 1322; *khōsh khath*, neat handwriting, 1200. *khōsh-dil*,



adj., ind., of happy mind, lively in disposition, 1088; *khōsh karun*, to make happy, to please, 771; hence *khōsh karawun<sup>a</sup>*, one who pleases, obliging, 1224; *khōsh pōt<sup>hi</sup>*, in a happy manner, (to perform a journey) safely (= *sahī salāmat*), 1562; *khōsh saṇun*, to be happy, delighted, 446; *khōsh yun<sup>a</sup>*, to be pleasant (to a person), to be liked, to seem nice (*pasand ānā*), 15, 36, 1239, 1444, 1911; hence *khōsh yiwun<sup>a</sup>*, one who seems nice, elegant, beautiful, 168, 619; plur. nom., 952; fem. sing. nom., 1444.

*khōshāmāḍ*, decl. 1, flattery; sing. gen. *khōshāmāḍachē katha* (fem. plur. nom.), words of flattery, 741; *khōshāmāḍ karun*, to flatter, 740.

*khōshbū*, decl. 4, fragrance, odour, sweet smell, 1667.

*khōshbūdār*, adj., ind., perfumed, scented, 1308.

*khōshī*, decl. 4, joy, pleasure, happiness, 596, 840, 60, 1001, 1402, 1572, 1852; *khōshiyē-sūty pur<sup>a</sup>*, full of happiness, 1160; *panāñi khōshiyi-kin<sup>i</sup>*, at his own choice, 317.

*khōshkī*, in *khōshkī wati-kin<sup>i</sup>*, (to go) by land, 1029.

*khōsiyēt*, decl. 1 (nom. sing. and plur. -yēth), property, peculiar nature, 1093.

*khōs<sup>a</sup>*, decl. 2 (sing. dat. *khōsis*, gen. *khāsyuk<sup>a</sup>*, ag. *khōs<sup>i</sup>*, abl. *khāsi*; plur. nom. *khōs<sup>i</sup>*, dat. *khāsen*, ag. *khāsyau*), a cup; dat. plur. *khāsen-kāh*, (they drink) in cups, 453.

*khōta*, postpos., than, used to form an ablative of comparison. It governs either (a) the abl. case, or else (b) the masc. sing. abl. form of the genitive case; thus:—(a) *tam<sup>i</sup>-sandi khōta jyān*, better than his, 380; *dila-khōta hīlabāz*, more deceitful than the heart (of man), 478; *myāni* (fem. abl.) -*khōta tūr<sup>a</sup> dilirī*, greater courage than mine, 429; *pazi-khōta tōr<sup>a</sup>*, more than the correct amount, 501; *harahar karana-khōta jyān*, better than fighting, 724; *mā chhuh tam<sup>i</sup>-sandi-khōta kam talab*, I have less pay than his, 1057; *gara-khōta rōt<sup>a</sup>*, better than the house, 1372; *tam<sup>i</sup>-khōta tōr<sup>a</sup>*, more than that, 1527; *karana-khōta būq<sup>a</sup> bē-wukūfī*, greater foolishness than doing (this), 1649; (b) *myāni khōta phailwān*, braver than me, 214; *nēchiv<sup>i</sup>-sandi khōta gāf<sup>a</sup>*, (she is) cleverer than the boy, 330; *rātaki khōta tūr<sup>a</sup>*, colder than yesterday, 411; *yinsāna-sandi khōta tōr<sup>a</sup>*, (fear God) more than man, 710; *myāni khōta jā<sup>a</sup>d*, faster than I, 1046; *s<sup>a</sup>ha-sandi khōta bahādur*, braver than the tiger, 1081.

*khōt<sup>a</sup>ra*, postpos., for, for the sake of. The various shades of its meaning will appear from the following examples. It governs rather the (a) abl. case, or (b) the genitive in the masc. sing. abl. case. Thus:—(a) *kāmi-khōt<sup>a</sup>ra*, for the sake of (this) business, for (this) purpose, 94; *murāda-khōt<sup>a</sup>ra*, (sent) for (this) purpose, 790; *yina khōt<sup>a</sup>ra*, for (his) coming, to make him come, 848; *tabiyēta-khōt<sup>a</sup>ra t̤aharāwun*, to judge as to (a man's) character, 1002; *rāchhi-khōt<sup>a</sup>ra*, (they fled) for protection, 1417.

In this way it is often employed with the infinitive ablative, to form an infinitive of purpose, as in *kōm<sup>u</sup> sawāra-na-khōt<sup>a</sup>ra*, (eager) to undertake the work, 600; *milānāwana-khōt<sup>a</sup>ra*, (tell him) to join, 809; *wichhana-khōt<sup>a</sup>ra*, (call him) to inspect, 966, cf. *mulāhaza-khōt<sup>a</sup>ra*, (ready) for inspection, 967; *karana-khōt<sup>a</sup>ra*, (an order) to do, 992; *thēw<sup>a</sup>rana-khōt<sup>a</sup>ra*, (water) to quench (the thirst), 1447; (b) *naw-jawānan-handi khōt<sup>a</sup>ra*, (a school) for young persons, 39; *sāni-khōt<sup>a</sup>ra*, (sell the goods) for us, 556; *yimiki-khōt<sup>a</sup>ra*, (punished) for this, 1430; *kitābi-handi khōt<sup>a</sup>ra* (subscribe) for the book, 1739.

*khötirdörī*, decl. 4, kindness, 47.

*khōt<sup>a</sup>*, *khōt<sup>a</sup>-mōt<sup>a</sup>*, see *KHAS*.

*khōt<sup>a</sup>*, adj. (fem. *khōt<sup>a</sup>*, fem. sing. dat. *khōchē*, and so on), counterfeit (of money); fem. sing. nom., 425.

*KHŌE*, conj. 2 (I past part. *khūš<sup>u</sup>*, plur. *khūš<sup>i</sup>*; fem. *khūš<sup>u</sup>*, plur. *khōšā*); II past part. *khōšōv*), to be afraid, 464. The person or thing feared is sometimes put in the dat., as in *chhu-na wānanas khōšān*, he is not afraid to speak, 1066, or in the abl., as in *chhus gaṭhana khōšān*, I am afraid to go, 53, or is governed by the postposition *nishē*, as in *dāndas-nishē*, (are you not afraid) of the bull, 250, and *Khudāyēs-nishē*, (to fear) God, 650, 710, 841, 1914. The following forms occur: fut. pass. part. *khōšun<sup>u</sup>*, 710; pres. masc. sing. 1 *chhus khōšān*, 53; 2 *chhukh khōšān*, 464; with interrog. neg. suff. *chhukh-nā khōšān*, 250; 3 neg. *chhu-na khōšān*, 1066; plur. 3 *chhih khōšān*, 841, 1914; fut. plur. 3, in sense of pres. subj. *khōšān*, 650.

*khōšā-bōd<sup>u</sup>*, adj. (fem. *-būd<sup>u</sup>*, fem. sing. dat. *-bajē*, and so on), timid, 1796.

*KHŌEANĀW*, conj. 2 (I past part. *khōšanōw<sup>u</sup>*), to terrify, noun of agency, fem. plur. nom. *khōšanāwawānē*, terrifying, terrible, 786.

*khōwor<sup>u</sup>*, adj. (masc. sing. dat. *khōwaris*; ag. *khōwar<sup>i</sup>*; abl. *khōwari*; plur. nom. *khōwar<sup>i</sup>*, dat. *khōwarēn*, ag. *khōwaryan*; fem. sing. nom. *khōwū<sup>u</sup>*, dat. *khōwarē*, and so on), left, not right; masc. sing. abl. *khōwari atha-sūty* (or *atha*), with the left hand, 874, 1052.

*khūbsūrath*, adj., ind., beautiful, 713, 836, 1384, 1630.

*Khudā*, decl. 1, God, 434, 884, 1008, 1557; sing. dat. *Khudāyēs*, 139 (for acc.), 945; *Khudāyēs nishē*, as compared with God, 962; (fearing) God, 650, 710, 841, 1914; gen. *Khudāyēs-sond<sup>u</sup>*, 29, 203, 1809, 51, 1918, 21; ag. *Khudāyēn*, 433; nom. with emph. *y*, *Khudā-y*, 1835. This is the word employed by Musalmāns. Hindūs use *Paramēshwar*, q. v.

*khūj<sup>u</sup>*, see *khoi<sup>u</sup>*.

*khulāsa*, decl. 1, the substance, gist, pith of anything, 1003.

*khūn*, decl. 1, murder; sing. gen. *khūnnuk<sup>u</sup>*, 671.



- khünd<sup>u</sup>*, decl. 3 (sing. dat. *khanyē*, and so on), a small piece (fem. of *khond<sup>u</sup>*, a piece); plur. nom. *ḍḍchi-khanyē*, bread-crumbs, 794.
- khündkhōr*, adj., ind., blood-thirsty, fierce, 1197.
- khünt<sup>u</sup>*, decl. 2 (sing. dat. *khüntis*; plur. dat. *khōntēn*, ag. *khōntyau*), a stumble; *log<sup>u</sup> mē khünt<sup>u</sup>*, I stumbled, 1735.
- khūr<sup>u</sup>* (1), decl. 2 (sing. dat. *khūris*; plur. nom. *khūr<sup>i</sup>*, dat. *khōrēn*, ag. *khōryau*), a razor; sing. dat., 275 (dat. of poss.); plur. nom., 428.
- khūr<sup>u</sup>* (2), decl. 2 (declined like *khūr<sup>u</sup>* (1)), an oar; sing. abl. *khūri-rost<sup>u</sup>*, without oars, 1221.
- khūr<sup>u</sup>*, decl. 3 (sing. dat. *khōrē*, and so on), the heel; sing. dat. *khōrē-pēth*, on the heel, 862.
- khūḍ<sup>u</sup>*, see *KHAS*.
- KHYĀW*, conj. 1 (I past part. *khyōw<sup>u</sup>*, plur. *khyōw<sup>i</sup>*; fem. *khyōw<sup>u</sup>*, plur. *khyāwē*), to cause to eat, to feed; pres. masc. plur. 3 *chhih khyāwān*, they feed, 338.
- khyō<sup>u</sup>*, decl. 2 (sing. dat. *khēlis*, ag. *khēl<sup>i</sup>*, and so on), a flock, a herd, 746.
- khyon<sup>u</sup>*, see *KHĒ*.
- kij<sup>u</sup>*, decl. 3 (fem. of *kyul<sup>u</sup>*, q. v.), a small peg, a nail; sing. dat. *kijē-pēth*, on the nail, 838; abl. *kiji-sūty*, (scratched) with a nail, 1582.
- kila*, decl. 1, a fort, fortress; sing. dat. *kilas* (for acc.), 1774; *kilas-man*, in the fort, 589, 738; *kilas-nishē*, near the fort, 280.
- kil<sup>u</sup>*, the same as *kyul<sup>u</sup>*, q. v.
- kina*, conjunct., or, expressing an alternative between two or more nouns (substantive or adjective) in 167, 246, 608, 702, 22, 39, 71, 89, 806, 42, 931, 1017, 1784, 1876; between two phrases, 788, 1029, 1882; *kina na*, or not, 13, 386, 1657, 1833.
- kin<sup>i</sup>*, postposition, it usually governs the ablative case, but being by origin a noun in the ag. case masc. sing., it is sometimes put into agreement with a genitive in that case, as in *myōn<sup>i</sup>-kin<sup>i</sup>*, below. It has various meanings, as follows:—
- By, owing to, on account of, through, as in *zānana-kin<sup>i</sup>*, through knowing, 36; *myōn<sup>i</sup>-kin<sup>i</sup>*, through, by means of, me, 159, 1282; *na āsana-kin<sup>i</sup>*, owing to their not being (a cook), 410; *yimi-kin<sup>i</sup> zi*, owing to this that, therefore, 438; *yimi khōsa-kin<sup>i</sup>*, owing to this fear, 711; *yuth<sup>u</sup> karana-kin<sup>i</sup>*, owing to doing this, 767; *sūriū<sup>u</sup>-kin<sup>i</sup>*, (handsome) in appearance, 836; *āsana-kin<sup>i</sup>*, owing to being, 1027, 1052; *be-khabariyi-kin<sup>i</sup>*, through (your) neglect, 1204; *tihandi wanana-kin<sup>i</sup>*, through his persuasion, 1317; *hukma-kin<sup>i</sup>*, under the order (of God), 1422; *takhsira-kin<sup>i</sup>*, (sorry) for an offence, 1682.
- For, for the sake of, *gāshana-kin<sup>i</sup>*, (favourable wind) for going, 707.
- Through, by means of, in phrases like *timau-kin<sup>i</sup>*, (look) through them

(i. e. the windows), 1298; *dāri-kin<sup>i</sup>*, (the birds flew out) by the window, 1910.

Hence forming adverbs of manner, as in *sab<sup>a</sup>-ra-kin<sup>i</sup>*, with patience, patiently, 164; *parhēza-kin<sup>i</sup>*, cautiously, 286; *panāñi khōshiyi-kin<sup>i</sup>*, at his own pleasure, voluntarily, 317; *satkāra-kin<sup>i</sup>*, politely, 325; *tawāzan-kin<sup>i</sup>*, politely, 325, 6; *sēzara-pazara-kin<sup>i</sup>*, with uprightness and truth, honestly, 473; *garas tal<sup>i</sup>-kin<sup>i</sup>*, under the house, 578; *juz-rasiyi-kin<sup>i</sup>*, satisfactorily, comfortably, 788; *jyāda, kharchiyi-kin<sup>i</sup>*, extravagantly, 788; *mizāsa-kin<sup>i</sup>*, naturally, by nature, by disposition, 886, 1873; *khōshkī wati-kin<sup>i</sup>*, (to go) by land, 1029; *ōbī wati-kin<sup>i</sup>*, (to go) by water, by sea, 1029; *chāñi bōz<sup>u</sup>-kin<sup>i</sup>*, in your opinion, 1781. Especially common are *mihrbōñi-* or *dayāyi-kin<sup>i</sup>*, 55, 408, 12, 532, 668, 811, 6, 1644, and *krēpāyi-kin<sup>i</sup>*, 811, both in the meaning of 'please!'

With emphatic *y*, we have *tabīyēta-kini-y*, only by nature, naturally,

452.

*kirāy*, decl. 4, the rent of land, a house, a boat, or the like, 675, 824, 1031, 1497; *dākiūchū kirāy*, postage (of a letter), 1360; sing. gen. *bahāki-hanz<sup>i</sup> kirāyē-hond<sup>u</sup> ākār*, the engagement of the hiring (or freight) of a ship, 780; dat. *nāv kirāyē kariūñ<sup>u</sup>*, a boat is to be taken on hire, 871; *hyot<sup>u</sup> gara kirāyē*, (I) took a house on lease, 1047; abl. *kirāyi-chir<sup>i</sup>* (decl. 3), a lease (the document), 1496; *kirāyi-dār*, a leaseholder, the tenant of a house, 625.

*kishmish*, decl. 4. The small dried stoneless grape, sultana raisins, raisins, 1456.

*kitāb*, decl. 4, a book, 15, 191, 369, 614, 8, 87, 800, 1, 928, 1059, 94, 1143, 1208; 1392, 1572, 1778; *lōk<sup>u</sup> kitāb*, a small book, a pamphlet, 1275; *hisāb-kitāb*, an account with a merchant, 19; sing. dat. *kitābi*, 936 (dat. of possession), 1876; gen. *kitābi-hond<sup>u</sup>*, 131, 1269, 1514; *kitābi-hond<sup>u</sup> wamūn*, to speak of, or about, a book, 1638, 58; *kitābi-handi khōl<sup>a</sup>-ra*, for the book, 1739; abl. *kitābi-nishē*, (a quotation) from a book, 1452; *kitābi-pēṭha*, from on the book, 210; plur. nom. *kitāba*, 218, 802, 1600.

*kith<sup>a</sup>*, see *kyuth<sup>u</sup>*.

*kit<sup>a</sup>*, see *kyut<sup>u</sup>*.

*Kōdir*, decl. 1, a proper name, Kādir; ag. *Kōdiran*, 103.

*Kōdiri-mutlakh*, adj., ind., Almighty, the Almighty, 962.

*koḍ<sup>u</sup>*, see *KAD*.

*kōh*, decl. 1, a mountain, 1183; sing. dat. *kōhas-pēṭh*, upon the mountain, 109; plur. nom. *kōh*, 869, 907.

*kōida*, decl. 1, rule, method; *bz-kōida*, adj., ind., without rule, (of an army) without discipline, 541.



*kōim*, adj., ind., firm, fixed, established, permanent, 1310; stable, steadfast, 1712.

*kōkur*, decl. 1 (sing. dat. *kōkaras*, and so on), a cock, 444.

*kōkiir<sup>u</sup>*, fem. of *kōkur*, decl. 3, a hen, a fowl, 310; plur. nom. *kōkarē*, 777.

*kōl*, decl. 1, a promise (*qaul*), 1344.

*kōlay*, decl. 4, a wife, 1909.

*kol<sup>u</sup>*, adj. (fem. *kūjū*), dumb; fem. sing. nom., 594.

*kōl<sup>u</sup>*, adj. (fem. *kōjū*), relating to time, lasting (such and such) a time, 43; see *yēka-kōl<sup>u</sup>*.

*KŌMP*, conj. 3 (II past part. *kōmpyōv*); to tremble; inf. abl. *lagun kōmpani*, to begin to tremble, 59; pres. masc. sing. 1 *chhus kōmpān*, I tremble, 1818.

*kōm<sup>u</sup>*, decl. 3 (sing. dat. *kāmē*, and so on), an action, act, conduct, deed, 27, 86, 132, 59, 90, 239, 317, 81, 437, 845, 9, 969, 1061, 1161, 82, 1317, 51, 1425, 1509, 1816; a work, task, 94, 140, 351, 63, 87, 513, 633, 736, 1025, 1138, 9, 1305, 1441, 1743, 51, 1826, 40; a business, undertaking, profession, 28, 88, 98, 184, 257, 8, 438, 600, 22, 984, 6, 1051, 1125, 1335, 91, 1414, 5, 94, 1517, 1838, 67; a matter, affair, 45, 375, 492, 865, 902, 38, 80, 1300, 15, 1493, 1857; a post, employment, 1743; a purpose, object, 83, 690; sing. gen. *kāmē-hond<sup>u</sup>*, of use, useful, 574, 1858; *kōm<sup>u</sup>-kār* (sing. dat. *kāmē-kāras*, abl. *kāmi-kāra*, plur. nom. *kāmē-kār*, and so on, business, transactions, dealings, 473, 676, 795, 1807; *kāmē karun*, to do an action, 674; *kōm<sup>u</sup> kariū<sup>u</sup>*, to do an action, 1834; to do work, 1293; *kōm<sup>u</sup> dīn<sup>u</sup>*, to give employment, to employ, 624; *nērihē jān kōm<sup>u</sup>*, good work would have issued (by it), it would have been of use, 924; *chhuk kāmēn lagān*, it serves (various) purposes, 1613.

Sing. dat. *kāmē*, 27, 363, 674 (for acc.), 736, 845 (for acc.), 1025, 1441 (for acc.); *kāmē-kyut<sup>u</sup>*, for the business, 1840; *kāmē-manz*, in the business, &c., 28, 45, 88, 140, 184, 258, 492, 865, 902, 80, 4, 1315, 35, 1414, 1742, 1867; *kāmē-kāras-manz*, in business, 676; *kāmē-pēh* (successor) in a post or office, 1743; gen. *kāmē-hond<sup>u</sup>*, 86, 1010, 1391, 1751, 1826, 58; *kāmē-handi karana-sūty*, from doing the action, 1300; *kāmē-hiūn<sup>u</sup>*, (it, fem., will be) of use, 574; abl. *kāmi-kāra-sūty*, from, or by, the business, 795; *kāmi-khōt<sup>u</sup>ra*, for (this) purpose, 94; *kāmi-pūth<sup>u</sup>*, for, or on, business, 257; *kāmi-sūty*, owing to (this) action, 437.

Plur. nom. *kāmē*, 1161, 1509; *kāmē-kār*, businesses, 1807; dat. *kāmēn*, 1613, 1816; *kāmēn-kyut<sup>u</sup>*, for the matters, 1493.

*kor<sup>u</sup>* (1), see *KAR* (1).

*kor<sup>u</sup>* (2), decl. 2, a bracelet; a link or ring in a chain, 1080 (plur. nom. *kar<sup>u</sup>*).

*kōsh*, decl. 1, a dictionary; sing. dat. *kōshē-manz*, in the dictionary, 520.

(H. Cf. *lōgat*.)

*kōshish*, decl. 4, diligence, exertion, 526, 1860; endeavour, 848, 1227.  
*Kōshur<sup>u</sup>*, adj. (fem. *Kōshir<sup>u</sup>*), of or belonging to Kashmīr; in fem., as subst., the Kāshmiri language, 96, 1692.

*kōssa*, see *kyāh*.

*kōt*, decl. 1 (nom. sing. and plur. *kōth*), a coat (the English word), 1772.

*kōtāh*, adj., ind., how much? 863, 1443; *kōtāh dūr*, how far? 561; *kōtāh kāl wōtu-y ath bēmārē*, how much time passed for thee for this disease, how long have you had this sickness? 896; *kōtah wakh wōtu-y*, how much time did you spend? 937; *kōtāh khol<sup>u</sup>*, how broad? 244; *kōtāh sōn<sup>u</sup>*, how deep? 507; *kōtāh syūth<sup>u</sup>*, how long? 1100. Cf. *kūt<sup>u</sup>* and *kaitāh*.

*kōt<sup>h</sup>*, decl. 2, a knee; *kōt<sup>h</sup> nan<sup>u</sup> rāwun*, to cause the knee to bow, to kneel, 1019.

*kot<sup>u</sup>*, adv., to where? whither? *kot<sup>u</sup>-pēth*, where (does the road go)? 1042; *kot<sup>u</sup>-tām*, how far (can you jump)? 1006.

*kōt<sup>h</sup>*, decl. 2, a bribe, 239.

*kōyim-mukām*, decl. 1, a *locum tenens*, a successor, 1743.

*kōz<sup>i</sup>*, decl. 1, a native judge, a Qāzī; sing. ag. *kōz<sup>i</sup>*, 1004.

*krak*, decl. 4 (sing. nom. *krakh*, dat. *kraki*; plur. nom. *kraka*), a noise, 402, 602, 1213, 1546 (roaring of the sea), 1640; *krakh tulūñ<sup>u</sup>*, to raise a noise, to cry out, 449; plur. nom. *kraka-nād*, the screaming of children, 1584.

*kram*, decl. 1, order, system; sing. abl. *krama-rost<sup>u</sup>*, without system, 1771 (used adverbially). (H.)

*krat*, decl. 4 (sing. nom. *krath*, plur. nom. and all other cases of sing. *krūt<sup>u</sup>*, plur. dat. *krūt<sup>u</sup>n*, abl. *krūt<sup>u</sup>v*), a writing, composition (*inshā*); sing. dat., 442. (H.)

*krēchhēr*, decl. 1 (abstract noun from *krēth*), sorrow, affliction, 52.

*krēhon<sup>u</sup>*, adj. (fem. *krēhūñ<sup>u</sup>*), black, dark-coloured, 246; fem. plur. nom. *krēhañē*, 685.

*krēhnamāz*, decl. 1, the liver; sing. gen. *krēhnamāzūk<sup>u</sup> rūg*, disease of the liver, 1090. (H.)

*krēpā*, decl. 4, mercy, kindness; sing. abl. *krēpāyi-kin<sup>i</sup>*, through kindness, hence please! 811. (H. Cf. *mīhrbōnī*.)

*krīris*, see *krūr<sup>u</sup>*.

*kriyā*, decl. 4, an act, an action, 969; sing. gen. *kriyā-hond<sup>u</sup>*, 1010. (H.)

*krūd*, decl. 1, anger, wrath, passion, 1484; *krūd karun*, to be in a passion, 1287. (H. Cf. *śakh*.)

*krūdī*, adj., ind., angry, passionate, violent in temper, 80, 759, 1873. (H. Cf. *khafa* and *gussawar*.)

*kruh*, decl. 1, a *kōs*, two miles; plur. nom. *kruh*, 1149; dat. *shēḥan kruhan tāñ*, for sixty *kōs*, 1437.



krūr<sup>u</sup> or kryūr<sup>u</sup>, decl. 2 (sing. dat. *krīris*), a well; sing. nom. *krūr<sup>u</sup>*, 1902; dat. *krīris-manz*, (lower the bucket) into the well, 1114.

*kshēmā*, decl. 4, pardon, mercy, forgiveness, 1019; *kshēma kariññ<sup>u</sup>* to pardon, forgive, 668, 769, 1278. (H. Cf. *muñf*.)

*kshēp*, decl. 1 (nom. sing. and plur. *kshēph*) in *kāla-kshēph karun*, to pass the time, 1099. (H.)

*kuddūs*, adj., ind., pure, holy, blessed, 884.

*kūd<sup>i</sup>*, decl. 1 (plur. nom. *kūd<sup>i</sup>*) a prisoner; plur. nom., 1393. Cf. *kaid*.

*kudrat*, decl. 1 (sing. nom. *kudrath*), power, omnipotence, 945; sing. abi. *kudrūñ<sup>u</sup>-sūty*, 1918.

*kūj<sup>u</sup>*, see *kol<sup>u</sup>*.

*kul<sup>u</sup>*, decl. 2, a tree, 208; *lōkuñ<sup>u</sup> kul<sup>u</sup>*, a plant, a shrub, 939; sing. dat. *kulis*, 227 (dat. of possn.); *kulis-pēh*, (climbing) up a tree, 333; gen. *kulyuk<sup>u</sup>*; *kulich<sup>u</sup> sūrath*, the form of the tree, 770; *kulichē thāyē-tal*, under the shade of the tree, 1067, 1620; *kulichē lanjē*, the branches of the tree, 1622; plur. nom. *kul<sup>i</sup>*, 1551; dat. *kulēn*, 248; abl. *kulyau-sūty*, (shady) with trees, 1621.

*kuluf* or *kuluph*, decl. 1, a lock, 1096; *kuluf mukarāvun*, to unlock, 1848.

*kun*, postpos., governing dat., towards, in the direction of; *paranas-kun*, (inclined) towards reading, 128; *thazaras-kun*, up stream, 707; *nākāra-giyē-kun*, (inclined) towards wickedness, 858; *gunāhas-kun* (inclination) to sin, 1403.

It thus forms adverbs of direction, being compounded either with the direct form or with the abl. case. Thus *wati lob<sup>u</sup>-kun*, on the wayside, 471; *path-kun*, behind, 1245; formerly, 668.

*kunī*, adv., at any time, anywhere, 85, 645; *kunī kunī*, sometimes, 497; *prath-kunī*, everywhere, 1523. See *kēh*.

*kūñjal*, adj., ind., having corners; fem. sing. nom. *śō-kūñjal*, four-cornered, square, 739.

*kun<sup>u</sup>*, adj. (fem. *kuññ<sup>u</sup>*), only one, exactly one; sing. masc. nom. with emph. *y*, *kunū-y*, only, alone, the only one, 1835; fem. *kuññ-y hish<sup>u</sup>*, exactly similar, the same (Hindōstānī *ḍk-sī*), 1569; masc. sing. dat. *kunisiy*, 1921.

*kūñ<sup>u</sup>*, decl. 1, the foundation of a house, 775.

*kūññ<sup>u</sup>*, decl. 3, a stone, 1070, 1900; sing. gen. *kaññ-hand<sup>i</sup> pōh<sup>i</sup>*, like stone in imitation of stone, 900.

*kunz*, decl. 4, a key; plur. nom. *kunza*, 838.

*kur<sup>u</sup>koñ<sup>u</sup>*, decl. 2, rubbish, sweepings, chips, 315.

*kurs<sup>i</sup>*, decl. 3, a chair; sing. dat., 1105.

*kūr<sup>u</sup>*, decl. 3, a girl, 330, 1198; a daughter; plur. nom. *kōrē*, 805.

*kūr<sup>u</sup>*, *kūrūkh*, see *KAR* (1).

*kus*, see *kyāh*.

*kushla-pat<sup>ar</sup>*, decl. 1 (nom. sing. and plur. *-pat<sup>ar</sup>*), a letter giving good news; hence, politely, a letter, 1471. (H.)

*kusūr*, decl. 1, a fault, 668; *bē-kusūr*, faultless, innocent, 956.

*kuṭawāl*, decl. 1, a *kōṭwāl*, a police officer; sing. ag. *kuṭawālan*, 1598.

*kuṭh<sup>u</sup>*, decl. 2, a room, 1307; sing. dat. *kuṭhis-manz*, in the room, 420, 850, 1879; gen. *kuṭhyuk<sup>u</sup>*, of the room, 747, 1640; plur. nom. *kuṭh<sup>i</sup>*, 832, 1550; *pōṭhi-kuṭh<sup>u</sup>*, a library, 1064.

*kūṭhūr<sup>u</sup>*, decl. 3, a room, 1112; plur. nom. *kūṭharē*, 1098, 1122.

*kūṭ<sup>u</sup>*, adj. (sing. dat. *kūṭis*, ag. *kūṭ<sup>i</sup>*, abl. *kūṭi*; plur. nom. *kūṭ<sup>i</sup>* or *kūṭ<sup>u</sup>*, dat. *kūṭēn* or *kaitēn*, ag. *kūṭyau* or *kaityau*; fem. sing. nom. *kūṭ<sup>i</sup>* or *kūṭ<sup>u</sup>*, dat. *kūṭē*, ag. *kūṭi*; plur. nom. *kūṭa* or *kāṭa*, dat. *kūṭan*, ag. *kūṭan*), how much, (plur.) how many? masc. sing. nom. *kūṭ<sup>u</sup>* *jaṭ<sup>d</sup>*, how quickly? 791; plur. nom. *kūṭ<sup>u</sup>*, 1080; *kūṭ<sup>i</sup>*, 1218, 1393, 1550, with interrog. *ā* added, it becomes *kaityā* (see final remarks under *a*, *ā*, *ay*), as in *kaityā samān*, how many (boys) on an average? 135; dat. *kūṭēn dōhan*, during (i.e. for) how many days, for how long? 1101; abl. *kūṭyau dohan-pēṭha*, how many days ago, how long ago, since how long (is it)? 1608; fem. sing. abl. *kūṭi phiri*, several times, 1192, lit. how many times!

*kūṭ<sup>u</sup>*, decl. 2, wood; plur. nom. *kūṭ<sup>i</sup>*, timber, 1794.

*kuṭub-khāna*, decl. 1, a library, 506, 1064.

*kuṭub-numā*, decl. 1, a ship's compass; sing. abl. *kuṭub-numā-sūty*, by means of a compass, 361.

*kūṭi*, see *kūṭ<sup>u</sup>*.

*kyā*, *kyāh* (1), a particle prefixed to a sentence, and serving to introduce an interrogation; *kyā*, 143, 461, 575, 97, 693, 702, 81, 95, 845, 947, 95, 1310, 40, 95, 1412, 1516, 1624, 1811, 44; *kyāh*, 198, 275, 1722; *kyā mā āsi*, perhaps it is, 1309.

*kyāh* (2), pron.-interrog., who? which? what? subst. and adj. In the sing. it may be either animate (an.) or inanimate (inan.), and the an. forms are sometimes masc., sometimes fem., and sometimes com. gen. In the plur. it may be either masc. or fem. or com. gen., without distinction between an. and inan. objects.

Sing. nom. an. masc. *kus*, fem. *kōssa*, inan. *kyāh*, but when used as an adjective *kus* and *kōssa* may also be used with inanimate nouns according to gender; dat. an. com. gen. *kamis* or *kas*, inan. *kath*; gen. an. com. gen. *kamī-sonā<sup>u</sup>*, *kasonā<sup>u</sup>*, or *kas*; inan. *kamyuk<sup>u</sup>*; ag. an. and inan. masc. *kani<sup>i</sup>*, fem. *kami*; abl. an. and inan. masc. and fem. *kani* or *kawa*; plur. nom. masc. *kam*, fem. *kama*; dat. com. gen. *kaman*; gen. com. gen. *kaman-honā<sup>u</sup>* or *kahonā<sup>u</sup>*; ag. com. gen. *kaman*. In the Persian character *kyāh* is often spelt *kyah*.



The following forms occur with specimens:—

Sing. nom. an. masc. subst. *kus*, who? 58, 131, 382, 490, 613, 23, 4, 39, 706, 827, 1125, 35, 1266, 1316, 37, 81, 91, 1743, 51, 1889; adj. *kus jānawara*, what bird? 195; *kus hakim*, which doctor? 1323; inan. subst. *kyāh*, what? 45, 72, 6, 110, 44, 48, 225, 32, 336, 47, 68, 449, 78, 508, 22, 674, 717, 34, 9, 84, 824, 85, 926, 1002, 22, 1118, 1334, 60, 3, 70, 3, 89, 1457, 75, 1528, 1649, 1737, 1861, 70, 1915; adj. *kyāh*, 42, 62, 159, 285, 418, 41, 70, 557, 622 (*kyāh kōm<sup>u</sup>*), 699, 943, 1182, 1226, 38, 50, 1406, 68, 1504, 11, 38, 56, 1806, 78; *kus bāb*, what chapter? 300; *kus rang*, what colour? 246; *kus tōrikh*, what date? 468; *kus hisa*, what part? 771; *kōssa adyūy*, what chapter (fem.)? 300.

Dat. an. *kamīs*, to whom? 705, 66; *kas-nishē*, from whom? 220; inan. *kath pāsas-manz*, on what page? 1269; *kath yēhhi-pēh*, with what intention? 1435.

Gen. an. *kamī-sond<sup>u</sup> khar*, whose ass? 111; *kamī-sond<sup>u</sup> khath*, whose handwriting? 837; *kamī-sond<sup>u</sup> paranda*, whose pinnace? 1330; *kamī-sandi hukma*, by whose order? 132; *kamī-sand<sup>i</sup> batakh*, whose ducks? 592; *kamī-sand<sup>i</sup> dānd*, whose oxen? 1267; *kamī-siūnz<sup>u</sup> khū<sup>t</sup>*, whose field? 723; *kamī-sanza kōkarē*, whose hens? 777; *kasandi nāwa*, in whose name? 670.

Ag. an. masc. *kamī*, by whom? 988, 1790.

Abl. inan. subst. *kamī-pūhy*, for what? why? 190; adj. *kamī tadbira*, by what contrivance? 405, 1139; — *ranga*, of what sort? 959; — *wōpāyē*, by what means? 1139; — *kāsmuk<sup>u</sup>*, of what kind? 1442; — *mōla*, at what rate? 1462; — *kāmē-hond<sup>u</sup>*, of what use? 1858.

Plur. gen. *kahond<sup>u</sup>*, whose? 815; *kahandi bāpath*, about what things? 1483.

Note also *kyāh bajyōw*, what o'clock is it? 336, 885; *kus hyuh<sup>u</sup>*, of what sort? about what? 737, 1150 (both inan.); *kūṣ-tām*, *kus-tāñ*, a certain one; *kamī-tāñ hūn<sup>i</sup>*, by a certain dog, 1119. *kyāh* is used as an adverb meaning 'how' in *wuchh rath kyāh chhuh pashpān*, see how it bleeds, 202.

*kyāzi*, adv., why? how? 117, 315, 62, 449, 64, 558, 69, 740, 42, 61, 96, 14, 80, 1037, 58, 99, 1188, 1362, 1445, 1583, 1642, 68, 1820, 36, 49, 90; *ti-kyāzi*, 'that why,' 807, and *yimi sababa kyāzi*, 'for this cause why,' 907, both equivalent to 'because'.

*kyom<sup>u</sup>*, decl. 2 (sing. dat. *kēmīs*, and so on), an insect, 959; plur. nom. *kēm<sup>i</sup>*, 237.

*kyūth<sup>u</sup>*, decl. 2 (sing. dat. *kīlīs*, and so on), a spike, a nail, 588. Cf. *kij<sup>u</sup>*.

*kyūth<sup>u</sup>*, pron., adj. (sing. dat. *kīlhis*, and so on, fem. *kīth<sup>u</sup>*), of what kind, 521, 757, 1249; *kyūth<sup>u</sup>*, as adv. 'how?' 1755; plur. nom. *kīth<sup>i</sup>*, 743; fem. sing. nom., 230.

*kyut<sup>u</sup>*, postpos. governing the dative. It means 'for', 'for the sake of,' and is an adjective agreeing in gender, number, and case with the governing substantive. Its masc. plur. nom. is *kit<sup>i</sup>*. Its fem. sing. nom. is *kiṣ<sup>u</sup>*, plur. nom. *kiṣa*. The following examples of its use occur in the specimens :—

Masc. sing. nom. *jānawaran-kyut<sup>u</sup>*, (a cage) for birds, 261; *bēmāran-kyut<sup>u</sup> gara*, a house for invalids, 987; *pāntan warihēn-kyut<sup>u</sup>*, (a lease) for five years, 1047; so *mē-kyut<sup>u</sup>*, for me, 1103, 1826; *kāmēn-kyut<sup>u</sup>*, for the matters, 1493; *kāmē-kyut<sup>u</sup>*, for the business, 1840. Plur. *mē-kit<sup>i</sup>*, for me, 428 (razors, masc.), 1514 (volumes, masc.), 1753 (things, masc.).

Fem. sing. nom. *mē kiṣ<sup>u</sup> kitāb*, a book (fem.) for me, 801; *nāparhēza-gīrī chhēh mizāzas-kiṣ<sup>u</sup> nākāra*, intemperance is bad for the character, 976.

The word also governs adverbs, as in *az rāt-kyut<sup>u</sup> sāl*, an invitation for to-night, 634; *pagāh-kyut<sup>u</sup>*, (put by) for to-morrow, 1574. Cf. also *rāt-kyut<sup>u</sup>*, by night, in 1097, 1703.

The use of *kyut<sup>u</sup>* with the infinitive and future passive participle is instructive. With the dative infinitive the verb must be construed actively, as in *pūthi paranas kyut<sup>u</sup> prang*, a couch for reading a book; but if the verb is to be construed passively as a future passive participle the direct form must be used as in *pariññi kiṣ<sup>u</sup> kitāb*, a book for being read, a book for reading. So *kalam garun<sup>u</sup>-kyut<sup>u</sup> shrākāpuchh<sup>u</sup>*, a pen-knife for a pen to be mended, 1301; *asbāb ladan<sup>i</sup>-kit<sup>i</sup>*, goods (masc.) for being sent, 679.

## L

*LAB*, conj. 1 (pres. part. forming pres. masc. sing. 3 *chhuk labān*, 1713; I past part. masc. sing. *lob<sup>u</sup>*, 731, 1618; with pron. suff. of 2 pers. ag. sing. *lobu-th*, it was got by thee, 1271; fem. *liūb<sup>u</sup>*, 1288, 1436, 1630; with pron. suff. 2 pers. sing. ag. and suff. of interrogation, *liūb<sup>u</sup>-th-a*, was it (fem.) got by thee? 1284; fut. sing. 1, with pron. suff. of 3 pers. sing. acc. *laba-n*, I will find him, 532; plur. 1 *labaw*, 1794), to get, to find; *tani<sup>i</sup> lob<sup>u</sup> sazā*, he was punished, 1618.

*lāb*, decl. 1, profit, gain, 1742; sing. dat. *lābas*, 1039. (H.)

*lāchār*, adj., ind., poor, helpless, 866, 1056.

*lāchh*, card., a hundred thousand; *akh lāchh rupayē*, a *lākh* of rupees, 1036.

*lāchh*, decl. 1, lac, sealing-wax; *lāchhā-chhal-āh*, a wafer, 1877.

*LAD*, conj. 1 (inf. and fut. pass. part. *ladun*, *ladun<sup>u</sup>*; masc. sing. gen. *ladanuk<sup>u</sup>*; plur. nom. *ladan<sup>i</sup>*; sing. abl. forming pass. *āv lādana*, it was exported, 678; I past part. masc. sing. *lod<sup>u</sup>*, 271; fem. sing. with pron. suff. of 2 pers. sing. ag. *liūz<sup>u</sup>-th*, 15; I perf. part., fem. sing. *liūz<sup>u</sup>-mūṣ<sup>u</sup>*, 1361; II past part. *lazōv*; fut. sing. 1 *lada*, 2 *ladakh*, 1359), to send,



dispatch, 15, 271, 1359, 61; to load (a ship), export, 678, 679, 1091; to build (cf. LADANĀW); *ladanuk<sup>u</sup> hukm*, an order to load, 1091; *yim asbāb chhih ladan<sup>i</sup> kit<sup>i</sup>*, these articles are for export, 679.

LADANĀW, conj. 1, to cause to be built, to get built; fut. sing. 1 *ladanāwa*, 249.

*lafzī*, adj., ind., verbal, literal (of a translation), 1086.

LAG, conj. 2 (I past part. *log<sup>u</sup>*, plur. *lag<sup>i</sup>*; fem. *liīj<sup>u</sup>*, plur. *lajē*; II past part. *lajyōv*), to be attached (to anything); hence in various meanings as in the following:—

Pres. masc. sing. 3 *chhuk kāmēn lagān*, it is being attached to businesses, it serves (various) purposes, 1613; with interrog. suff. *jinsas chhru-ā mōsūl lagān*, is duty being attached to the articles? is duty payable on them? 597; fem. sing. 3 *mē chhēh tūr<sup>u</sup> lagān*, to me cold is being attached, I feel cold, 343; I past masc. *log<sup>u</sup> mē khūnt<sup>u</sup>*, I stumbled, 1735; perf. masc. sing. 3 *chhuk kāmē-man<sup>z</sup> log<sup>u</sup>-mot<sup>u</sup>*, he is engaged in business, 184; *dilchhuk fikir<sup>i</sup> log<sup>u</sup>-mot<sup>u</sup>*, (his) mind is pensive, 1302; plur. 3 *chhih kāmē lag<sup>i</sup>-ma<sup>i</sup>*, they have been attached to (are employed on) the work, 1025; fem. sing. 3 *chhēh khay liīj<sup>u</sup>-mūt<sup>u</sup>*, rust has been attached (to it), (it) is rusty, 1559.

This verb, in the future and past conditional tenses, is employed like GAEH (1) and PAZ to indicate propriety. It may be used either personally or quasi-impersonally. Thus:—

(a) Personally. In this case the governed verb is put in the part. fut. pass., and agrees with the personal subject. Plur. 1 *lagaw-na as<sup>i</sup> dōstan trāwan<sup>i</sup>*, we ought not to forsake friends, 773.

(b) Quasi-impersonally, with the person, when expressed in the dative or genitive, and the governed verb in the infinitive direct; *kāsi lagi-na hēdun<sup>u</sup>*, to despise any one is not proper, 399; *as<sup>i</sup> lagi-na karun<sup>u</sup>*, for us to do (so and so) is not proper, 548, 1281; *lagi-na as<sup>i</sup> kēh kharun<sup>u</sup>*, it is not proper for us to hate anything, 851; *as<sup>i</sup> lagi-na bē-rah<sup>m</sup> sapadun<sup>u</sup>*, we ought not to be unkind, 1845.

(c) In another construction, the person, if expressed, is put in the genitive, and the sentence treated passively, with the governed verb in the future passive participle; *kāsi-hūnz<sup>u</sup> lagi-na šakh kariñ<sup>u</sup>*, or *kāsi-hond<sup>u</sup> lagi-na krūd karun<sup>u</sup>*, of any one anger to be made is not proper, no one should be in a passion, 1287; *mīl* (fem. sing.) *lagi-na trāwūñ<sup>u</sup>*, the ink to-be-spilt is not proper, do not spill the ink, 1697; *kitāb* (fem. sing.) *lagi-na šatūñ<sup>u</sup>*, the book to-be-torn is not proper, the book must not be torn, 1778; *katha* (fem. plur.) *lagan-na bōzañ<sup>u</sup>*, the words to-be-heard are not proper, we should not listen to the words, 741.

No examples of the use of the past conditional appear in the sentences.

The following is therefore given for the sake of completeness : *tot<sup>u</sup> lagiḥz gakhun<sup>u</sup>*, one (I, you, &c.) should have gone there.

With the abl. of the inf. this verb also means 'to begin', as in *log<sup>u</sup> kōmpani*, he began to tremble, 59.

**LĀG**, conj. 1 (I past part. *lōg<sup>u</sup>*, plur. *lōg<sup>i</sup>*; fem. *lōj<sup>u</sup>*, plur. *lājē*; II past part. *lājyōv*); to apply, cause to join, unite, 1804, 65; *dil lāgun*, to apply one's mind, give heed, pay attention, 125, 8; pres. fem. sing. 3 *chhēh lāgān*, 128; perf. masc. sing., with neg. suff. *chhu-na lōg<sup>u</sup>-mol<sup>u</sup>*, 1865; fut. plur. 1 *lāgaw*, 125; imperat. sing. 2 *yith lāg*, apply (your finger) to this, touch this (with your finger), 1804.

**LAGANĀW**, conj. 1 (I past part. *laganōw<sup>u</sup>*, plur. *laganōw<sup>i</sup>*; fem. *laganōw<sup>u</sup>*, plur. *laganāwē*; II past part. *laganāwōv*), to cause to be applied. The inf., as a verbal noun, *laganāwun<sup>u</sup>* means 'the causing to be applied'; hence *baḍanuk<sup>u</sup> laganāwun<sup>u</sup>* means 'the causing of increase to take effect', 'a tendency to cause to increase,' 1780.

**LAGĀW**, conj. 1 (I past part. *lagōw<sup>u</sup>*, plur. *lagōw<sup>i</sup>*; fem. *lagōw<sup>u</sup>*, plur. *lagāwē*; II past part. *lagāwōv*), to apply, hence, to apply anything to oneself, to wear, or put on, anything, as in *tim chhih ainakh lagāwān*, they wear spectacles, 1694.

*lākam*, decl. 1, a bridle, 242.

*Lakhnaw*, decl. 1, Lucknow; sing. gen. *Lakhnawak<sup>i</sup> Nawāban*, by the Nawāb of Lucknow, 1378.

**LAM**, conj. 1 (I past part. *lom<sup>u</sup>*; II past part. *lamyōv*), to pull, draw; esp. to tow a boat; fut. pass. part. fem. sing. nom. *asē pēyi nāv lamūn<sup>u</sup>*, we must pull the boat (with a tow-rope), 1428.

*lānatāna*, decl. 1, reproach, reproof, 1508; sing. dat. *lānatānas lāyēkh*, worthy of reproof, 1509.

*Landan*, decl. 1, London, 1562; England, 636.

*lanjē*, see *lūnq<sup>u</sup>*.

*lār*, decl. 4, pursuit; *sipāhau kūr<sup>u</sup> dushmanan lār*, the soldiers pursued the enemy, 1437.

*lārā*, decl. 1, the side; plur. dat. *mē chhuh laran dōd<sup>u</sup>*, I have a pain in my side, 717.

*lashkar*, decl. 1, an army, a regiment, 1130; *lashkaras brōnṭh*, in front of the army, 102.

*lāt*, decl. 1, a lot (at an auction) (the English word); plur. nom. *lāt*, 1109. *lāt*, decl. 4 (sing. nom. *lātḥ*), rubbish, dirt, 1765.

**LĀY**, conj. 1 (I past part. *lōy<sup>u</sup>*, plur. *lōy<sup>i</sup>*; fem. *lōy<sup>u</sup>*, plur. *lāyē*; II past part. *lāyōv*), to strike; to strike (a horse), to drive; pres. masc. sing. 3 *suh chhuh cōra lāyān*, he strikes forcibly, he drives fast, 586; I past part. masc. sing. for past tense, *lōy<sup>u</sup>*, the master beat (the slave), 166; fem.



*tan<sup>i</sup> löy<sup>u</sup> mē mushṭ*, he struck me a (blow with the) fist, 873; *mahniv<sup>i</sup> gū<sup>i</sup> löy<sup>u</sup>*, a man struck a bullet, a man shot (himself), 958; *tan<sup>i</sup> löy<sup>u</sup> lūr<sup>u</sup>*, he hit (so-and-so with) a stick, 1729; the thing or person struck in these phrases is put in the dative.

*lāyēkh*, adj., ind. worthy of, deserving of, fit for; able, as in *lāyēkh zi*, worthy that, i. e. able to, 540. In the sense of worthy of, it governs a noun in the dative, but a verb optionally in the future passive participle. Thus:—*kāmē lāyēkh*, competent for the work, 363, 736; *lātāyē lāyēkh*, worthy (fem.) of commendation, 381; *lānatānas lāyēkh*, deserving of reproof, 1509; (with a verb) *shēranas* (dat. of inf.) *lāyēkh*, in need of repairs, 1498; *karanas* (dat. of inf.) *lāyēkh*, qualified to do (this), 1441; but *l<sup>n</sup>nun<sup>u</sup>* (fut. pass. part.) *lāyēkh*, worthy of being sold, saleable, 1568. Cf. *lōikh*.

*lēdor<sup>u</sup>*, adj. (fem. *lēdür<sup>u</sup>*), yellow; 1931; pale (of the complexion), 1274.

*LĒKH*, conj. 1 (I past part. *lyūkh<sup>u</sup>*, plur. *likh<sup>i</sup>*; fem. *lichh<sup>u</sup>*, plur. *lēchhē*: II past part. *lēchhyōv*), to write; infin. *lēkhun*, *lēkhun<sup>u</sup>*, writing, hand-writing, the art of handwriting, 641, 1259, 1336; *tan<sup>i</sup> hyot<sup>u</sup> lēkhun<sup>u</sup>*, he began to write, 1121; sing. dat. *lēkhanas-manz*, in writing, 645, 1219, 1303 (in a written composition); sing. gen. *lēkhanuk<sup>u</sup> rāb<sup>th</sup> karun*, to practise writing, 21; *lēkhanuk<sup>u</sup> namūna*, a specimen of writing, 1693; abl. forming pass. *lēkhana yun<sup>u</sup>*, to be written (potentially, to be able to be written), 459; conj. part. *likhiṭh hēkun*, to be able to write, 1927; pres. masc. sing. 1 *chhus lēkhān*, I am writing, 846; 2 *chhukh lēkhān*, thou art writing, 686; 3 *chhuh lēkhān*, he writes, 296, 1052; plur. 3 *chhih lēkhān*, 1740; past, *mē lyūkh<sup>u</sup>*, I wrote, 1533; with suff. ag. first person sing. and negative, *lyūkh<sup>u</sup>-m-na*, I did not write, 668; I perf. part. *lyūkh<sup>u</sup>-mo<sup>u</sup>*, a thing written, hand-writing, 360, 1053; perf. masc. sing. 3 *chhukh lyūkh<sup>u</sup>-mo<sup>u</sup>*, it has been written, 331, 920, 1376; fem. sing. 3 *chhēh lichh<sup>u</sup>-mūt<sup>u</sup>*, (a book, fem.) has been written, 614; imperat. sing. 2 *lēkh*, 580, 1084, 1124.

*LĒKHANĀW*, conj. 1 (I past part. *lēkhanōw<sup>u</sup>*, plur. *lēkhanōw<sup>i</sup>*; fem. *lēkhanōw<sup>u</sup>*, plur. *lēkhanāwē*; II past part. *-anāvyōv*), to cause (a thing) to be written, 1120 (I past part.); fut. pass. part. fem. *bōh chhus kirāyichir<sup>i</sup> biyē lēkhanāwūn<sup>u</sup> yiṭhān*, I wish to cause the lease to be written again, I wish to renew the lease, 1496.

*lēp*, decl. 4 (sing. nom. *lēph*), handwriting, 1200.

*lichh<sup>u</sup>-mūt<sup>u</sup>*, *likhiṭh*, see *LĒKH*.

*lihāz*, decl. 1, regard, consideration, respect, respectful attention, 1524.

*likhōr<sup>i</sup>*, decl. 1, a writer, a scribe, 1585.

*lilām*, decl. 1, an auction; sing. dat. *lilāmas*, at the auction, 1109. Cf. *nilām*.

- lit<sup>u</sup>,<sup>u</sup>, decl. 3, a saw; sing. abl. lit<sup>u</sup>ri-siity, with a saw, 1576.
- liyākat, decl. 4 (sing. nom. liyākath; plur. nom. and all other cases of the sing. liyākūš<sup>u</sup>, and so on), a good qualification; plur. nom., 1440; liyākath-nāma, decl. 1, a certificate, a letter of recommendation, 292.
- lob<sup>u</sup>-kun, adv. in wati lob<sup>u</sup>-kun, by the wayside, 471.
- lōgat, decl. 4 (sing. nom. lōgath, dat. lōgūš<sup>u</sup>), a dictionary; sing. dat. lōgūš<sup>u</sup>. manz, in the dictionary, 520.
- log<sup>u</sup>-mot<sup>u</sup>, see LAG.
- lōg<sup>u</sup>-mot<sup>u</sup>, see LĀG.
- lōh-langar, decl. 1, the anchor of a ship, 260.
- lōikh, the same as lāyēkh, q. v., fit, proper; (fem. sing. nom.) nafratī karanas lōikh, worthy to be hated, 642; sazāhas lōikh, deserving of punishment, 509; mihrbōniyē lōikh, worthy of kindness, 1922.
- lōkachyār, decl. 1, boyhood, youth, childhood; sing. abl. lōkachyāra-pētha, from boyhood, 312, 942.
- lōku<sup>u</sup>, adj. (masc. sing. dat. lōkaš; sing. ag. and plur. nom. lōkaš<sup>i</sup>; fem. lōkūš<sup>u</sup>, dat. lōkačē), small, 1220, 1325; junior (in a family), 1007; lōku<sup>u</sup> kul<sup>u</sup>, a small tree, a shrub, 939; masc. sing. dat. (for acc.) lōkaš shuris, (his) little child, 1220; plur. dat. lōkašēn-siity, with (our) inferiors, 944; fem. sing. nom., 1325; lōkūš<sup>u</sup> kitāb, a pamphlet, 1275.
- long<sup>u</sup>, adj. (fem. liinj<sup>u</sup>), lame, 1027.
- lōrē, see lūr<sup>u</sup>.
- lōsa, decl. 1, weariness, languor, 1032.
- lōt<sup>u</sup>, adj. (fem. lōt<sup>u</sup>), light, not heavy, 1071; trifling, trivial, 1821 (fem.); masc. sing. nom. tam<sup>i</sup> zōn<sup>u</sup> myōn<sup>u</sup> nasīhath lōt<sup>u</sup>, he considered my advice light, he treated it with scorn, 1581; chhuh lōt<sup>u</sup> pakān, he treads softly, 1815; mē wūn<sup>u</sup> sa kath lōt<sup>u</sup>-pōth<sup>i</sup>, I whispered that word, 1905; fem. asē gašhi lōt<sup>u</sup> nāv kariin<sup>u</sup>, we must lighten the boat, 1073.
- lōy<sup>u</sup>, see LĀY.
- lōzim, adj., ind., requisite, necessary, incumbent, 644.
- lūb, decl. 1, avarice, 133. (H.)
- lūbith, adj., ind., covetous, avaricious, 430.
- lūj<sup>u</sup>, see LAG.
- lūk, decl. 1 (nom. sing. and plur. lūkh), used in plur., people; plur. nom. lūkh, 139, 178, 1740; dat. lūkan, 624, 657; lūkan-siity, with the people, 49; gen. lūkan-hūnz<sup>u</sup> rafākath, the companionship of people, society, 417.
- LŪK<sup>A</sup>RĀW, conj. 1 (past part. lūk<sup>u</sup>rōw<sup>u</sup>, plur. -rōw<sup>i</sup>; fem. -rōw<sup>u</sup>, plur. -rāwē; II past part. -rāvōw), to make small; conj. part. hēkah-an-a lūk<sup>u</sup>rōw<sup>i</sup>with, canst thou shorten it? 1635.
- lūnd<sup>u</sup>, decl. 3 (sing. dat. lanjē, and so on), the branch of a tree, 227, 1622; a creeper, a climbing plant, 440; plur. nom. lanjē, 227, 1622.



*LŪR*, conj. 1 (I past part. *lūr<sup>u</sup>*, plur. *lūr<sup>i</sup>*; fem. *lūr<sup>u</sup>*, plur. *lūr<sup>u</sup>*; II past part. *lūryōv*), to destroy, knock down; past cond. (in sense of pres. cond.) sing. 2, with suffix of acc. 3rd pers. sing. *yēturwai lūrahō-n*, if thou knock it down, 1407.

*lūr<sup>u</sup>*, decl. 3, a house, 249; sing. dat. *lar<sup>r</sup>*, 1550; gen. *lar<sup>r</sup>-hond<sup>u</sup>*, 1549.

*lūr<sup>u</sup>*, decl. 3 (sing. dat. *lōr<sup>r</sup>*, and so on), a stick, a staff, 316, 1027, 1716, 1929; *tam<sup>i</sup> lōy<sup>i</sup> lūr<sup>u</sup>*, he hit (his head, dat.) with a stick, 1729; sing. dat., 450.

*lūz<sup>u</sup>*, *lūz<sup>u</sup>th*, see *LAD*.

*lyūkh<sup>u</sup>*, see *LEKH*.

## M

*mā*, adv. prohibitive particle, used with the imperative, do not, 516, 749, 1044, 1687.

*mā*, adv. used with a verb, to indicate a question with hesitation, *kyā, mā āsi*, can it be (true), 1309.

*māchh*, decl. 1, honey, 877; abl. *māchha-gan*, honeycomb; abl. *māchha-gana and<sup>u</sup>ra*, from in the honeycomb, 877.

*machh<sup>i</sup>*, decl. 3, a fly, 1719; plur. nom. *machhē*, 751; sing. abl. *machhi-go<sup>u</sup>*, a swarm of flies, 1764.

*māda*, decl. 4, a female, 718.

*Madarās*, decl. 1, Madras; sing. gen. *madarāsakis dākas-pēth* (received) by the post from Madras, 1268.

*madat*, decl. 1 (nom. sing. and plur. *madath*), help, assistance, 690; *madath karun<sup>u</sup>*, to help (with dat.), 116, 733, 865; *madath karani hōsir*, ready to help, 1240; sing. gen. *madatuk<sup>u</sup> hājath*, need of help, 1202; abl. *madata-siity*, through (so-and-so's) help, 1741.

*madrasa*, decl. 1, a school, academy, 12, 39, 346.

*magar*, conjunct., but, 547, 711.

*magara-math*, decl. 1, a crocodile, 66.

*mahabbat* (nom. sing. and plur. *-bath*), decl. 1, love, affection, 1651.

*mahanyuv<sup>u</sup>*, decl. 2 (sing. dat. *mahanivis*, and so on), a man, a person (5, 38, 269, 373, 886, 958, 66, 75, 1162, 1296, 1409, 1603, 1906, 19); man, mankind, 969; sing. ag. *mahaniv<sup>i</sup>*, 958; plur. nom. *mahaniv<sup>i</sup>*, men, people, 112, 62, 344, 671, 1023, 1218, 1710; dat. *mahanivēn*, 523; gen. *mahanivēn-hanzi sḥbū<sup>u</sup>-nishē*, from the company of (bad) men, 1639; *mahanivēn-hiūn<sup>u</sup> jamāth*, an assembly or crowd of people, 113, 379 (*jamāth-āh*), 445.

*mahārāj*, vocative particle, *hē mahārāj*, O Sir, 816. (H.)

*mahārāza*, decl. 1, a bridegroom, 241.

*mahārṇṇ<sup>u</sup>* or (better) *mahārēṇ<sup>i</sup>*, decl. 3, a bride, 241.

*mahāwara*, decl. 1, an idiom, term, expression, 1229.

*maidān*, decl. 1, sing. dat. *maidānas-manz*, on the plain, 819.

*mainai*, adj., ind., in *mainai wakta*-(or *kāla*)-*āṭha*, a short time ago, lately, 1382.

*mājē*, see *mōjē*.

*majlis*, decl. 4, an assemblage, congregation, meeting, 33.

*majōzi*, adj., ind., figurative, metaphorical, 725 (fem.).

*mak*, decl. 1 (nom. sing. and plur. *makh*), an axe, 142.

*makdūr*, decl. 1, power, ability, capacity; abl. *makdūra mājūb*, to the best of (his) ability, 847, 1425.

*māl*, decl. 1, property (327, 1147, 1480, 1625); an estate (568, 670, 729); property, wealth (774); the cargo of a ship (461); sing. dat. *mālas*, 461; *mālas-pēth*, (a claim) on the property, 327; gen. *māluk<sup>u</sup> k<sup>a</sup>sth*, the dividend on the estate, 568, 729; *mālūch<sup>u</sup> wōsiath*, the executorship of the property, 670; abl. *māla-nishē*, (a share) of the property, 1625.

*malak*, decl. 1 (nom. sing. and plur. *malakh*), a wave; plur. abl. *malakau-sūty*, (tossed) by the waves, 1803.

*maīka*, decl. 4, a queen, 1446.

*malōi*, decl. 4, cream, 432.

*man*, decl. 1, the mind, 78, 491, 890, 917, 1156, 1302, 1853; the heart, 478, 700, 1434; mind, disposition, 951; *man lāgun*, to apply the mind, 125, 8; sing. dat. *manas prayēwin<sup>u</sup>*, pleasing to the mind, agreeable, 61; favourable (of a wind on a ship), 707; *kor<sup>u</sup> manas asar*, made an impression on the mind, 917; *manas-manz*, in the mind, 1156; gen. *manuk<sup>u</sup> shōg<sup>a</sup>la*, diversion of the mind, amusement, 78; abl. *mana-khōta*, (more deceitful) than the heart (of man), 478. (H.)

*mān* (1), decl. 1, honour, credit, respect, 301, 437, 878, 1488; *tas chhuh mān sapadān*, he is respected, 1523. (H.)

*MĀN* (2), conj. 1 (I past part. *mōn<sup>u</sup>*, plur. *mōn<sup>i</sup>*; fem. *mōñ<sup>u</sup>*, plur. *māñ<sup>u</sup>*; II past part. *māñōv*), to obey, 533, 1223, 5, 1809, 72; to heed, follow (advice), 423, 1157, 1487, 9, 91; to agree to, accept, comply with, 13, 37, 60, 114, 368, 899; to accept (an offer, or an invitation), 16, 634, 1280; to admit or maintain (that a thing is true), 50, 178, 435.

Inf. *na-mānun<sup>u</sup>*, disobedience, 1872; fut. pass. part. masc. sing. *mēpēyi hukm mānun<sup>u</sup>*, I shall have to obey the order, 1225; fem. sing. *nasīhath māñūñ<sup>u</sup> ōs<sup>u</sup> tas*, advice ought to have been heeded by him, 1489; pres. 1 sing. masc. *chhus mānān*, 60, 114; neg. *chhus-na mānān*, 37, 634; 2 sing. masc. interrog. *chhukh-a mānān*, 13, 435; neg. *hargāh k<sup>a</sup>h mānān chhukh-na*, if thou dost not comply, unless thou compliest, 368; 3 sing. masc. *chhuh mānān*, 178. Past part. forming past tense, masc. *mōn<sup>u</sup>*, 50; neg. *mōn-na*, 1280, 1809; fem. *mōñ<sup>u</sup>*, 16; neg. *mōñ-na*, 1487, 91, 1809; fut. sing. 1



- māna*, 533, 899; imperat. 2 sing. *mān*, 1223; 1 plur. *mānau*, 423; past cond. sing. 2 *mānahōkh*, 1157.
- manā*, decl. 1, prohibition, 778; with indefinite suffix *āh*, *kē koru-tā manāh*, thou madest a prohibition, you forbade, 761.
- mand* (1), adj., ind., lazy; masc. plur. nom., 1040. (H.)
- mand* (2), adjectival suffix, as in *hōnar-mand*, skilful, 1660.
- mandachh*, decl. 4, shame, modesty, 1624.
- mandachha-vyot*<sup>u</sup>, adj. (fem. -vyūt<sup>u</sup>), bashful, of modest disposition, 1176.
- mandī*, decl. 4, an exchange, a place where merchants meet to transact business, 665.
- mandūj*<sup>u</sup>, decl. 3, a circle; *bēkun mandūj*<sup>u</sup> *karith*, to sit, having made a circle, to sit in a circle, 320.
- MANG*, conj. 1 (I past part. *mong*<sup>u</sup>, plur. *mang*<sup>i</sup>; fem. *mīnj*<sup>u</sup>, plur. *manj*<sup>i</sup>; II past part. *manjyōv*), to ask for, demand; conj. part. *dyun*<sup>u</sup> *manjith*, to give on loan, 1094; pres. 1 sing. masc., with suff. of 2 pers. sing. dat. and neg. *bōh chhus-ay-na mangān*, I am not asking from thee, 1087; 3 sing. masc. *chhuh mangān*, 216, 1113 (asking a low price); I past part. forming past *mong*<sup>u</sup>, 1216; fem. with suff. of 3 pers. sing. ag. *mīnj*<sup>u</sup>, 1019.
- manga*, in *hanga-ta-manga*, unexpectedly, 1839.
- MĀNJ*, conj. 1 (I past part. *mōnj*<sup>u</sup>, plur. *mōnj*<sup>i</sup>; fem. *mōnj*<sup>u</sup>, plur. *mānj*<sup>i</sup>; II past part. *mānjyōv*), to file; imperat. sing. 2, with suff. 3 pers. sing. acc. *mānju-n*, file it, 726.
- manshāh*, decl. 1, an intention, 1600.
- manush*, decl. 1, a man, mankind (as distinct from beasts), 167, 962, 1656; *kāh manush-nā*, no one, 1919; sing. dat. *manushēs*, 1467 (dat. of possession); gen. *manushē-sond*<sup>u</sup>, 858; *manushē-sandi mana khōta*, than the human heart, 478; *manushē-sandi khōta*, (fear God more) than man, 710; plur. nom. *manush*, people in general, 1023; dat. *manushēn*, 523. (H.)
- manz* (1), postpos. governing the dative case, in (of place), 66, 78, 161, 2, 82, 217, 25, 37, 78, 385, 419, 26, 86, 520, 89, 96, 626, 39, 59, 75, 98, 738, 54, 87, 814, 23, 5, 32, 40, 1 (*bis*), 60 (*bis*), 9, 908, 37, 40, 61, 70, 87, 94, 1041, 63, 91, 1127, 42, 8, 55, 6, 88, 93, 1222, 34, 72, 85, 1313, 63, 93, 1423, 39, 1596, 1609, 88, 1717, 50, 1805, 14, 79; in, in a wider sense, e.g. governing the verbal noun or infinitive, and giving the sense of the Latin gerund in *do*, as in *paranas-manz*, in reading, *legendo*, 165; similarly, 359, 645, 63, 74, 952, 1169, 1219, 27, 45, 94, 1303, 68, 1556, 95; in sentences such as 'in work', 'in a business', 'in actions', 88, 184, 258, 492, 676, 865, 902, 80, 4, 1115, 1315, 35, 7, 1742, 1856, 67; in or concerning an affair or the like, 397, 1282,

1737, 85; in a condition (of poverty, happiness, and so on), 566, 773, 892, 954, 1099, 1164, 1290, 1364, 1685, 1762; in an opinion, judgement, or the like, 904, 1281, 1832; (to speak) in (a language), 347, 66, 88, 680; in (of time), *kēh dōhan-manz*, in some days, soon, 611; *patimis rētas-manz*, last month (such and such a thing happened), 678; *brinsis-manz*, (I shall return) in a minute, 1159; *warihēs-manz*, (the pleasantest season) in the year, 1591; *haftas-manz aki phiri*, once a week, 1601; *waktas-manz*, in the space (of so many months), 1690: as other unclassified shades of meaning, we may quote *jangān-manz*, (weapons used) in battles, 224; *sōp<sup>a</sup>nas-manz*, in a dream, 583; *gātājyāras-manz*, (excelling) in intelligence, 661; *naḥāhas-manz*, (a share) in the profit, 1410; *faujas-manz*, (rank) in the army, 1457.

Into, 221, 420, 67, 88, 850, 1114, 6, 1241, 4, 1331, 1733, 74; on (local), 819, 1269, 1579; *yillatas-manz*, (executed) on a charge (of murder), 671; between, among, 522, 57, 1868; *azikis-iyy dākas-manz*, (letter going) by to-day's post, 846; *kaparas-manz*, (strain) through a cloth, 1723.

With pronouns, we have, *ath-manz* (subst.), in this, 554, 625, 979, 1250; *ath<sup>1</sup>-manz*, in this very thing, 1416; *tath-manz*, in that, 1292; *tas-manz*, in him, 887; *timan-manz*, amongst them, 537; *yith-manz*, in this (subst.), 198, 1607; *yimis-manz*, in this person, 485; *yēth-manz*, in (that) which, 1292.

*manz* (2), decl. 1, the middle of anything; *manz-bāg*, postpos. *ālakhṇḍalas manz-bāg*, in the centre of the circle, 289; sing. dat. *manzas*, in the middle, 1152; ag. *manz<sup>i</sup>*, between; *pankū<sup>g</sup>u<sup>n</sup> manz<sup>i</sup>*, between the lines, 1689; abl. *manza*, postpos. governing ablative case, *dōyau-manza*, from among two, (which) of the two, 318.

*manzyum<sup>u</sup>*, adj. (fem. *manzim<sup>u</sup>*), mediate, middle, tolerable, moderately good, 1800; *anzyum<sup>u</sup>-manzyum<sup>u</sup>*, middling in quality, 1153; *manzyum<sup>u</sup>-yōr<sup>u</sup>*, a go-between, a broker; *manzim<sup>u</sup>-yār<sup>a</sup>z*, decl. 4, the profession of a broker, 245.

*māph*, decl. 1, pardon; *māph karun*, to pardon, 174. The same as *muāf*, q.v.

**MĀR**, conj. 2 (I past part. *mūd<sup>u</sup>*, pl. *mūd<sup>i</sup>*; fem. sing. and plur. *mōyē*; perf. part. *mūd<sup>u</sup>-mot<sup>u</sup>* or *mū-mot<sup>u</sup>*, fem. *mū-miū<sup>g</sup>*; II past part. *mōyōv*), to die; inf. dat. *maranas nīzikh*, near to death, at the point of death, 1350; abl. *marana-kin<sup>i</sup>*, (weeping) on account of the death, 1898; *marana-sūty*, the same, 1186; imperf. plur. masc. *ōs<sup>i</sup> marān*, they were dying, 1710; I past sing. 3 masc. *mūd<sup>u</sup>*, 695, 703, 958, 1909; fem. *mōyē*, 562; perf. part. sing. masc. *mūd<sup>u</sup>-mot<sup>u</sup>*, a dead (snake), 471.

**MĀR** (1), conj. 1 (I past part. *mōr<sup>u</sup>*, plur. *mōr<sup>z</sup>*; fem. *mōr<sup>u</sup>*, plur. *mār<sup>z</sup>*; II past part. *māryōv*), to kill; inf. sing. nom. *mārun<sup>u</sup>*, to kill (is



- wicked), 1013; I past masc. *suh mōr<sup>u</sup> kūrau*, he was killed by robbers, 1190.
- mār* (2), decl. 1, in *māra-wātul*, decl. 1, the executioner, 1602.
- maramat*, decl. 1 (nom. sing. and plur. *maramath*), repairing, repairs, 108.
- mārg*, decl. 1, a way, a road; plur. nom. *Paramēshwara-sand<sup>i</sup> mārg*, the ways (i.e. actions) of God, 1851. (H.)
- mārkhōr*, decl. 1, the wild goat of Ladakh, the markhor, 1636 (sing. dat.).
- mārmār*, decl. 1, sing. gen. *sangī-marmaruk<sup>u</sup> banyō-mot<sup>u</sup>*, made of marble, 1129.
- mas*, decl. 1, the hair of the head; *mas pārūn*, to comb the hair, 348; *mas kāsūn*, to shave, 1627.
- masal*, decl. 4, a proverb, 1420.
- masāla*, decl. 1, spices; plur. nom. *masāla*, 1696; dat. *masālan-sūty*, together with the spices, 319.
- MASH*, conj. 1 (I past part. *moth<sup>u</sup>*, plur. *math<sup>i</sup>*; fem. *mūth<sup>u</sup>*, plur. *machhē*; II past part. *machhyōv*), to forget. This verb is usually construed with the subject of the past tenses in the dative case. Thus (with suffix of dat. of 3rd pers. sing.) *panūñ<sup>u</sup> shēchh<sup>i</sup> mūth<sup>u</sup>-s*, he forgot his message, 643. The conj. part. appears in *mashith gāshun*, to be forgotten, as in *yi-na-mashith gāthi-y* (suff. of dat.), (take care) that it be not forgotten by thee. do not forget this, 768; *mē gayē kath wanana mashith*, I forgot to mention the fact, 1246; *mashith gayē-m* (suff. of dat.), I forgot, 1679.
- mashāl*, decl. 4, a torch; sing. abl. *mashāli-gāshē*, by torchlight, 1802.
- maṣh<sup>ē</sup>rab*, decl. 1, a mistake; sing. dat. *maṣh<sup>ē</sup>rabas-pēth*, on a mistake, mistaken, 653.
- MASH<sup>ē</sup>RĀW*, conj. 1 (I past part. *maṣh<sup>ē</sup>rōw<sup>u</sup>*, plur. *-rōw<sup>i</sup>*; fem. *-rōw<sup>u</sup>*, plur. *rāwē*; II past part. *-rāvvyōv*), to cause to be forgotten; conj. part.: *khumun maṣh<sup>ē</sup>rōw<sup>i</sup>th*, to overlook (an offence), 1264.
- maṣhgūl*, adj., ind., occupied, busy, 258.
- maṣhhūr*, adj., ind., well known, famous, 288, 916, 1253, 1420.
- mat*, decl. 1 (nom. sing. and plur. *math*), an opinion, religious opinion, doctrine, sing. nom., 572. (H.)
- MATH*, conj. 1 (I past part. *moth<sup>u</sup>*, plur. *math<sup>i</sup>*; fem. *mūth<sup>u</sup>*, plur. *matha*; II past part. *mathōv*), to churn; to beat, to pound; to rub; polite imperat., sing. 2, with suffix of 3rd pers. plur. acc. *math-ta-kh pananēn athan*, rub them on your hands, 1553.
- mallab*, decl. 1, the meaning of anything, 828, 1172, 1837; intention, object, 311, 1182.
- mauka* or *maukā*, decl. 1, an opportunity, occasion, 783, 1891.
- mausim*, decl. 1, a season (of the year), 1591, 1749; sing. gen. *mausimuk<sup>u</sup>*, 638.

- māv*, decl. 1, a plant, a cutting from a plant, 939.
- māyē*, decl. 4, glue, size; paste (for sticking paper); sing. abl. *māyi-sūty*, (stick) with paste, 1715; *māyi-dār*, adj., sized, (of paper) smooth, 1670.
- maza*, decl. 1, pleasure, enjoyment; *mausimuk<sup>u</sup>* *maza tulun*, to enjoy the season, 638.
- mazahabī*, adj., ind., of or belonging to a sect; plur. nom. masc. *mazahabī khayāl*, a religious opinion, 572; plur. nom., 1654.
- mazbūth*, adj., ind., firm, fixed, fast, tight, 1791.
- mazūr*, decl. 1, a labourer, labouring man; plur. nom. *mazūr*, 1025.
- mē*, see *bōh*.
- mēh<sup>a</sup>nat*, decl. 4 (sing. nom. *mēh<sup>a</sup>nath*, dat. *mēh<sup>a</sup>nūṣṭ<sup>u</sup>*, and so on), labour, exertion, 1595; *mēh<sup>a</sup>nath kariūṣṭ<sup>u</sup>*, to work, support oneself by work, 954, 1024, 1920; plur. nom. *chhiwa mēh<sup>a</sup>nūṣṭ<sup>u</sup>* *tulān*, you are taking trouble, 1836.
- mēh<sup>a</sup>natī*, adj., ind., diligent, industrious; masc. plur. nom. *mēh<sup>a</sup>natī*, 527.
- mēkarās*, decl. 4, scissors, shears; pincers; sing. abl. *mēkarāsi-sūty*, (nipped my finger) with pincers, 1212.
- MĒL** (1), conj. 2 (I past part. *myūl<sup>u</sup>*, plur. *mīl<sup>i</sup>*; fem. *mīy<sup>u</sup>*, plur. *mējē*; II past part. *mējyōv*), to be met (with dat. of person by whom met; it is met to me = I met it); to agree with, be reconciled to; to agree with, (with emph. *y*) resemble exactly, be exactly alike; conj. part. *chhi-y mīlith gay-mat<sup>i</sup>*, they are exactly alike, 65; pres. masc. sing. 3, with emph. *y*, *chhuh mauka mēlān-iyy*, an opportunity is certainly met, there are (frequent) opportunities, 783; fem. sing. 3 *sūrath chhēh mēlān*, the appearance (i. e. features) (of the two) is (i. e. are) alike, 714; with neg. suff. *khōshī chhē-na kāṣi mēlān*, happiness is not obtainable by any one, 596; I past part., forming past tense, masc. sing. *tas myūl<sup>u</sup> yinām*, he got a reward, 1374; plur. *tim mīl<sup>i</sup>*, they are reconciled, 1479; fem. sing. *mē mīy<sup>u</sup> shēch<sup>i</sup>*, I received a message, 126; fut. sing. 3 *mē mēli akh dūnga*, I shall get a boat, 1397; *guyun<sup>u</sup> kati mēli asē*, where shall we get straw? 1725; with, suff. of dat. 2nd person sing., *mēli-y*, you will get (it), 730; plur. 3 *mēlan mē rupayē*, I shall get the rupees, 1178.
- mēl** (2), decl. 1, a meeting, interview; acquaintance, friendship, 852; *mēl thawun*, to associate, 895; *tam<sup>i</sup> kor<sup>u</sup> asē-sūty mēl*, he made a meeting with us, he received us, 326; *mē tas-sūty sapadi mēl*, I shall meet him, 1779.
- MĒN**, conj. 1 (I past part. *myūn<sup>u</sup>*, plur. *mīn<sup>i</sup>*; fem. *mīn<sup>u</sup>*, plur. *mēnē*; II past part. *mēnōv*), to measure. Imperat. sing. 2, with suff., 3rd pers. sing. acc. *mēnu-n*, measure it, 1141.
- mē<sup>a</sup>r*, decl. 1 (nom. sing. and plur. *mēth<sup>u</sup>r*), a friend; sing. nom. *mēth<sup>u</sup>r*,



785, 1575; *mēḥ<sup>ar</sup> thawun*, to count as a friend, to favour, 1283; sing. ag. *mētran*, 1699; plur. dat. (for acc.) *mētran*, 773. (H. Cf. *dōst*.)

*mēḥ<sup>ar</sup>*, *mētran*, see *mē<sup>ar</sup>*.

*mēḥ<sup>u</sup>*, decl. 3 (sing. dat. *mēḥē*, ag. *mēḥi*; plur. nom. *mēḥ<sup>a</sup>*, and so on), earth, clay; sing. abl. *mēḥi-sūty*, (made) with (of) earth, 240, 329; *mēḥi-bāna*, decl. 1, an earthen vessel, plur. earthenware, 606.

*mēwa* or *mēwa*, decl. 1, a fruit; sing. dat. (for acc.) *mēwas*, 1744; plur. nom. *mēwa*, 1280.

*mēz*, decl. 1, a table, 1886; sing. dat. *mēzas-pēḥ*, on the table, 1044; *mēzas-tal*, under the table, 731.

*mihrbān*, adj., ind., loving, affectionate, benevolent, merciful, kind, 1008. 1134.

*mihrbōnī*, decl. 4, friendliness, kindness, goodness, favour, a favour, a kindness, 627, 1512; *mihrbōnī kariṭṭū*, to show kindness (to = *pēḥ*), 820, 1015; *mihrbōnī karith*, 'please,' 32, 708; sing. dat. *mihrbōnī shukr-guzār*, grateful for kindness, 817; *mihrbōniyē lōikh*, worthy of kindness, 1922; abl. *mihrbōnī-kin*, by means of kindness, 'please,' 'pray,' 55, 408, 12, 532, 668, 811, 1644; *mihrbōnī-sūty*, the same as *mihrbōnī-kin*, 187; with kindness, in a kindly manner, 944; through (so-and-so's) kindness, 1379.

*mij<sup>u</sup>*, see *MĒL* (1).

*mīl*, decl. 4, ink, 209, 1697, 1912; *mīli-dāg*, decl. 1, a spot of ink, 1701.

*MILANĀW*, conj. 1 (I past part. *milanāw<sup>u</sup>*, plur. -*nōw<sup>i</sup>*; fem. -*nōw<sup>u</sup>*, plur. -*nāwē*; II past part. *milanāvyōv*), to cause to be met, to unite, join, 460, 809; to compare, 360; to mix, 319; inf. sing. abl. *akis-sūty sifar milanāwana-sūty*, by adding a cypher to one, 460; *pachē drēri-sūty milanāwana-khō<sup>r</sup>ra*, (tell him) to join together the boards with glue, 809; imperat. sing. 2 *masālan-sūty milanāw dāl-chīn*, mix cinnamon with the spices, 319; with suff. 3rd pers. plur. acc. *milanāwu-kh*, mix them, 1174; *pachē milanāwu-kh pānawūn*, join the boards together, 997; plur. 1 *milanāwaw chyōnis-sūty*, let us compare (ours) with yours, 360.

*MILAW*, conj. 1 (I past part. *milow<sup>u</sup>*, plur. *milaw<sup>i</sup>*; fem. *miliw<sup>u</sup>*, plur. *milawē*; II past part. *milawvyōv*), the same as *MILANĀW*; conj. part. *milawith*, having added together (cash and notes), in (cash and notes, I have so much), 277; *milawith suwu-kh*, sew them together, 1619; *wuḥ-ta-kh milawith*, please twist them together, 1829.

*mīl<sup>i</sup>*, *mīlith*, see *MĒL* (1).

*mīl<sup>k</sup>*, decl. 1 (sing. nom. *mīl<sup>k</sup>kh*), property, landed property, an estate; sing. dat. *mīl<sup>k</sup>as*, 864.

*mimbar*, decl. 1, a Member (of Council), (the English word), 422.

- minat*, decl. 4 (sing. nom. *minath*, dat. *minüṣṣ*<sup>u</sup>, and so on), a supplication, 1752.
- mīrās*, decl. 1, patrimony, inheritance, estate, 649.
- miskīn*, adj., ind., poor, 187, 1354.
- mīstar*, decl. 1, a ruler (for ruling lines), 1722.
- mizās*, decl. 1, temper, disposition, 951; constitution, health, condition of body, 396, 855; *taṭṭawāṭi-mizās*, of changeable temper, 299; sing. dat. *mizāsas-kiṣṣ*<sup>u</sup>, (intemperance, fem., is bad) for the character, 976; abl. *mizāza-kin*<sup>i</sup>, by disposition, by nature, 886, 1873; *nar<sup>a</sup>m-mizās*, mild in temper, 1154.
- mōfil*, decl. 4, an assembly, a company of people; *hṣṣū-n mōfil barkhāst sapasūn*<sup>u</sup>, the company began to retire, 1531.
- mōhar*, decl. 4, a seal; a 'mohur' (the coin), an *ashrafī*; *kūr<sup>u</sup>-th-a mōhar*, didst thou make a seal? did you seal? 1587; plur. gen. *mōharan-hūn*<sup>u</sup> *ṭhīl*<sup>i</sup>, a purse of *ashrafīs*, 1436; *mōhar-kan*, decl. 1, a seal-cutter, an engraver, 637.
- mōil*, adj., ind., inclined to, addicted to, fond of, prone to, 1403 (to = *kun*).
- mōj*<sup>u</sup>, decl. 3 (sing. dat. *mājṣ*, and so on), a mother; sing. dat. *mājṣ tōbīdār*, obedient to the mother, 1224; *mājṣ-sūṭy-sūṭiy*, always with the mother, 334; gen. *mōlis-mājṣ-houd*<sup>u</sup>, of the father and mother, of the parents, 1233; ag. (*mōl<sup>i</sup>*)-*mājī*, 1279.
- MŌKAL**, conj. 3 (II past part. *mōkalyōv*), to be released, be at liberty; to be finished, completed, be done with a thing; inf. abl. *kōm<sup>u</sup> mōkalana-nishṣ nā-ummēd*, despairing of accomplishing the work, 513; gen. *mōkalannuk<sup>u</sup> vēla*, time to stop, 377; II past part., as past tense, masc. sing. 3 *mōkalyōv*, it is finished, completed, 73; plur. 3 *mōkalyēy*, they are at liberty (not in prison), 1063; fem. sing. 3 *mōkalyēy<sup>r</sup> kōm<sup>u</sup> sōrī-y*, the work is now perfect, 1305.
- mōkalam*, decl. 1, a paint-brush, 247.
- MŌKALĀW**, conj. 1 (I past part. *mōkalōv<sup>u</sup>*, &c.), to release, deliver; to leave, abandon; I past masc. sing. *taṃ mōkalōv<sup>u</sup> bōy<sup>u</sup>*, he released the brother, 498; pol. imperat. sing. 2 *mōkalōv-ta*, please release, please deliver, 1247.
- mōkhta*, decl. 1, a pearl; plur. gen. *mōkhtan-hond<sup>u</sup>*, 1861; *mōkhta-phol<sup>u</sup>*, a few pearls, plur. nom. *mōkhta-phal<sup>i</sup>*, the usual word for 'pearls', 996, see *phol<sup>u</sup>*, which in the plural means 'grains'.
- mōkil*, decl. 1, the client of a lawyer; sing. dat. *mōkilas*, 331.
- mōkol<sup>u</sup>*, adj. (masc. plur. *mōkal<sup>i</sup>*; fem. sing. *mōküj<sup>u</sup>*), empty, untenanted (of a house), 625.
- mōl*, decl. 1, price, value, 482, 1389, 1475, 1545, 1861; *mōl hyon<sup>u</sup>*, to take a price, charge a price, 303; *kan mōl mangun*, to ask a low price,



- 1113; *mōl karun*, to fix a price, appraise, 91; sing. ag. *mōl<sup>i</sup> hyon<sup>u</sup>*, to take at a price, to buy, 267, 8, 413, 28, 808, 1109, 1252, 1580, 1600, 75, 1928; abl. *kami mōla chhukh hēwān*, at what rate do you buy? 1462. Cf. *HĒ*.
- mōlik*, decl. 1 (nom. sing. and plur. *mōlikh*), a master, 1135, 1227; hence, the owner, proprietor, or landlord (of a house), 1031, 1266, 1411; the editor (of a newspaper), 613; *as<sup>al</sup> mōlikh*, the real owner; the principal in a business, 1391; sing. dat. *mōlikas*, 1227.
- mōl<sup>u</sup>*, decl. 2 (sing. dat. *mōlis*; ag. *mōl<sup>i</sup>*; abl. *māl<sup>i</sup>*), a father; sing. dat., 821, 1224; gen. *mōlis-mājē-hōnd<sup>u</sup>*, of the father and mother, 1233; ag. *mōl<sup>i</sup>-māji*, by the father and mother, 1279.
- mōlul<sup>u</sup>*, adj. (fem. *mōl<sup>i</sup>j<sup>u</sup>*), costly, valuable; masc. plur. nom. *mōl<sup>u</sup>l<sup>i</sup>*, 1862.
- mōlum*, adj., ind., known, apparent, 138, 717.
- mōm*, decl. 1, wax; sing. gen. *bat<sup>i</sup> mōmūch<sup>u</sup>*, a candle of wax, 1893.
- mōnd*, decl. 4, a widow, 703.
- mōnd<sup>u</sup>*, adj. (fem. *mōnd<sup>u</sup>*; fem. sing. dat. *mōnj<sup>i</sup>*, and so on), blunt (of a knife), 212.
- mōndūj<sup>i</sup>*, see *nēñē-mōndūj<sup>i</sup>*.
- mōnduk*, decl. 1, in *nēñē-mōnduk* (sing. nom. *-mōndukh*, plur. nom. *mōndakh*), a frog, 787.
- mōnē*, decl. 1, an obstacle, hindrance, 1230.
- mōn<sup>u</sup>*, *mōn<sup>i</sup>*, see *MĀN*.
- mōrabba*, decl. 1, jam, preserves, 1380.
- mōralī*, decl. 4, a flute, 750.
- mōsh<sup>ēk</sup>*, decl. 1 (nom. sing. and plur. *mōsh<sup>ēkh</sup>*), scent, odour; *pōsh mōsh<sup>ēkh</sup> hyon<sup>u</sup>*, to smell a flower, 1666; sing. abl. *mōshka-sūty*, (filled) with fragrance, 1308.
- mōshkani-dār*, decl. 1, fragrance; sing. abl. *mōshkani-dāra barith*, filled with fragrance, 1307.
- mōsūl*, decl. 1, duty, customs duty, 597.
- MŌT*, conj. 3 (II past part. *mōtyōv*), to become thick, stout, lusty; perf. masc. sing. 3 *chhuh mōtyō-mot<sup>u</sup>*, he has become lusty, 1117.
- mōtal*, adj., ind., adjourned (of a meeting), 33.
- mōt<sup>i</sup>*, see *mōt<sup>u</sup>*.
- mōt<sup>u</sup>*, adj. (fem. *mūt<sup>u</sup>*), mad; drunken, a drunkard, 590.
- mōt<sup>u</sup>*, adj. (fem. *mōt<sup>u</sup>*; fem. sing. dat. *mōch<sup>i</sup>*), thick, stout, fat, 1784 (of paper); masc. plur. nom. *mōt<sup>i</sup>*, fat, 702.
- mōy<sup>i</sup>*, see *MAR*.
- mōzār<sup>i</sup>*, decl. 3, wages, 1878.
- muaddab*, adj., ind., well-behaved, courteous, respectful, 1525.

*muāf*, decl. 1, pardon, forgiveness; *muāf karun*, to forgive, 668, 769, 1278.

The same as *māph* and *muṣṣṭ*, qq. v.

*muda*, adj., ind., ignorant, foolish; as subst., decl. 1, a fool, a dunce, 206, 595; masc. plur. nom. *muda*, 893; dat. *mudan-sūty*, (association) with fools, 895.

*mudagī*, decl. 4, foolishness, ignorance, 759; sing. abl. *mudagi-yi-nishē*, (beware) of ignorance, 189.

*mudāla*, decl. 1, the defendant (in a lawsuit); sing. gen. *mudāla-sonā*<sup>u</sup>, 487.

*mudoy*<sup>u</sup>, decl. 2, the plaintiff (in a lawsuit), 1337; sing. gen. *muday<sup>i</sup>-sonā*<sup>u</sup>, 1215; *mudayis ta mudāla-sand<sup>i</sup> yi<sup>o</sup>hār*, the statements of the plaintiff and the defendant, 487.

*mūd*<sup>u</sup>, see *MAR*.

*MUH*, conj. 1 (I past part. *muh*<sup>u</sup>, plur. *muh<sup>i</sup>*; fem. *muh<sup>u</sup>* or *mush<sup>u</sup>*, plur. *muh<sup>ē</sup>* or *mush<sup>ē</sup>*; II past part. *muhyōw* or *mushyōw*), to deceive; conj. part. *mukhith nyun*<sup>u</sup>, to fascinate, 700.

*mūjūb*, postpos., governing the abl. case, according to, up to the measure of; *tadbīra mūjūb*, according to (your) advice, 517; *panani makdūra mūjūb*, to the best of his, her, &c. power, 847, 1425; *nasīhū<sup>u</sup> mūjūb*, according to (your) advice, 1166. Cf. *mūzūba*.

*mūjūd*, adj., ind., at hand, available, 247.

*mukaddima*, decl. 1, an affair, matter, 947, 1170; a law-case, a criminal or civil trial, 26, 1215, 1337, 1819; sing. dat. *mukaddimas-manz*, in the case, 1337; gen. *mukaddimūch<sup>u</sup> khabar*, news of the case, 947.

*mukarar*, adj., ind., fixed, established, 648; *mukarar karun*, to appoint, fix, 737.

*mukharir*, in *mukharir chhu-m-na*, there is not daring to me, I dare not, 465.

*mukhur*<sup>u</sup>, adj. (fem. *mukh<sup>u</sup>r<sup>u</sup>*), perverse (of children); masc. plur. nom. *mukh<sup>u</sup>r<sup>i</sup>*, 1299. (H.)

*mūkhūf*, adj., ind., discontinued (of a custom), 542; dependent upon, 504.

*mūl*, decl. 1, root; origin, 1258; sing. abl. *mūla kaḍun*, to pull up by the roots, 1551.

*mulāhaza*, decl. 1, inspection, view, notice, 967.

*mul<sup>a</sup>k*, decl. 1 (nom. sing. and plur. *mul<sup>u</sup>kh*), a country; sing. nom., 1186; plur. nom., 389, 1016; sing. dat. *mulkas*, 679, 1049 (for acc.); *mulkas-manz*, in the country, in the province, 1423; abl. *mulka*, 673; sing. gen. (masc. sing. *mulkuk<sup>u</sup>*), 63, 939; (masc. plur.) *mulkak<sup>i</sup>*, 1398; (fem. sing.) *mulkūch<sup>u</sup>*, 720, 982, 1292; (fem. plur.) *mulkach<sup>ē</sup>*, 1196; (plur. dat.) *mulkan*, 1565.

*mulākāt*, decl. 1 (nom. sing. and plur. *mulākāth*), an interview, 879; *mulākāth karun*, to meet a person, 930, 1142; *mulākāth karanāwun*, to cause



- a person to be met, to introduce one person to another, 985; sing. dat. *mulākātas*, 654, 1875; gen. *mulākātuk<sup>u</sup>*, 630.
- mulkī*, adj., ind., of or belonging to the country; *mulkī-ahalkārau-manza*, from among the civil servants (lit. country, as opposed to military, officials), 324.
- munāfa*, decl. 1, gains, profits, surplus profits; sing. dat. *munāfas*, 1039 (for acc.).
- muñē-pūt<sup>u</sup>*, decl. 2, a kiss, 1017.
- mūnj<sup>u</sup>*, see *MANG*.
- munōsib*, adj., ind., proper, suitable, 1408, 1747 (sing. fem.).
- muōfi*, decl. 4, pardon, forgiveness, 1019. The same as *muāf*, q. v.
- munshi*, decl. 1, a munshī; sing. dat. *qāka-munshis*, to the postmaster, 1361.
- MUR*, conj. 1 (past part. *mūr<sup>u</sup>*; II past *mūryōv*), to take forcibly from inside anything (e.g., in shelling peas, or in snatching from the hand); conj. part. *tan<sup>i</sup> nyūr mē yih atha mūrith*, he snatched it out of my hand, 1672.
- murabbī*, decl. 1, the guardian of an infant, 827.
- murād*, decl. 1, will, intention, purpose; sing. abl. *murāda khōt<sup>u</sup>ra*, for a purpose, 790.
- murat*, decl. 4 (sing. nom. *murath*, dat. *murūē<sup>u</sup>*, and so on), a picture, a portrait, 582, 1273, 1324; with indef. suff., -āh, *murath-āh*, a certain picture, 582; *chaharūich<sup>u</sup> murath*, a picture of the face, a portrait, 1356. Cf. *murā*. (H., cf. *nakshē*.)
- murda*, decl. 1, a dead body, a corpse, 1759.
- murkhot<sup>u</sup>*, decl. 2, un wisdom, foolishness, 1854. (H.)
- murā*, decl. 4, plur., pictures; *murā karañē*, to draw pictures, 1302; sing. gen. *murā-hond<sup>u</sup>*, 804; *murā-gar*, a painter, 1272. (H., cf. *nakshē*.) The word is the same as *murūē<sup>u</sup>*, see *murat*.)
- murāhā*, decl. 4, fainting, faintness, 691. (H., cf. *gash*.)
- mur<sup>u</sup>*, decl. 2, in plur. gen. *shurēn-murēn-handi pūthy*, for 'your' family, 1421.
- mus<sup>u</sup>wada*, decl. 1, a rough draft; sing. gen. *mus<sup>u</sup>wadiich<sup>u</sup> bahī*, the waste-book, the book of rough drafts, 999.
- mushkyut<sup>u</sup>*, adj. (fem. *mushkiy<sup>u</sup>*), or *mushkil*, adj., ind., difficult, 842 (*mushkyut<sup>u</sup>*), 141 (*mushkil*, fem.); as noun, decl. 1, plur. dat. *mushkilēn-manz*, in difficulties, 1762.
- musht*, decl. 4, the fist; *musht lāyūn<sup>u</sup>*, to strike with the fist, 873.
- musibat*, decl. 1 (nom. sing. and plur. -bath), adversity, misfortune, 1560; sing. dat. *musibat-as-manz*, 1290.
- mūthiis*, see *MASH*.

*MUFAR*, conj. 1 (I past part. *muṣar<sup>u</sup>*; II past part. *muṣaryōv*), to open, unloose, untie, unlock; inf. abl. *rag muṣarana pata*, after opening a vein, after bleeding, 201; conj. part. *hēkakh-a muṣarith*, can you open (the penknife)? 1020.

*MUFARĀW*, conj. 1 (I past part. *muṣarōw<sup>u</sup>*; II past part. *muṣarāvyōv*), the same as *MUFAR*; conj. part. *hēkakh-a muṣarōwith*, can you open (the knot), 1104; I past sing. masc. *lam<sup>i</sup> muṣarōw<sup>u</sup>*, he opened (the door), 255; imperat. sing. 2 *muṣarāv*, open, 149 (a bale of cotton), 1248 (a door), 1848 (a lock); polite imperat. sing. 2 *muṣarāv-ta*, untie (the knot), 1021.

*muwōfikh*, adj., ind., conformable, concordant; favourable, propitious (of wind), 707.

*muṣāyēka*, decl. 1, moment, importance, consequence; *kēh muṣāyēka chhu-na*, it is of no importance, 1645.

*mūzūba*, postpos., the same as *mūjūb*, q. v.; *wanana mūzūba*, according to instructions, 108.

*myād*, decl. 1, a period; the course of a bill of exchange, 593.

*myond<sup>u</sup>*, decl. 2, a morsel (of food), 495.

*myōnū*, &c., see *bōh*.

*myūl<sup>u</sup>*, see *MĒL*.

*myūth<sup>u</sup>*, adj. (plur. *mūth<sup>i</sup>*; fem. *mūth<sup>u</sup>*; fem. sing. dat. *mīchhē*, and so on), sweet, delicious (of food), 495, 1766.

## N

*na*, the negative particle, not. When negating a direct sentence it is suffixed to the verb. If the verb is in a tense which is compounded by uniting an auxiliary verb to a participle, it is suffixed to the auxiliary. If the word to which it is suffixed ends in *h* preceded by a vowel, the *h* is dropped, but all other terminations remain unaltered. The following examples of the use of a negative in a direct sentence occur in this work:—

(a) Verbs substantive, *chhu-na*, I am not, 1322, 922; *chhu-na (chhuh + na)*, is not (masc.), 113, 213, 93, 390, 3, 625, 9, 736, 42, 97, 864, 95, 915, 46, 62, 78, 9, 1078, 96, 1111, 68, 73, 5, 1201, 35, 43, 59, 1349, 58, 66, 69, 96, 1463, 77, 95, 1568, 1645, 56, 67, 1754, 1824, 33, 87; *chhu-m-na*, there is not to me, 465; *chhu-s-na*, there is not to him, 547; *chhē-na (chhēh + na)*, is not (fem.) 57, 272, 464, 584, 647, 840, 925, 38, 1342, 1467, 1757; *chhi-na (chhih + na)*, they are not (masc.) 488, 705, 880; *chhē-na (chhēh + na)*, they are not (fem.), 963, 91, 1564, 88; *ōs-na*, was not (masc.), 138, 1232; *ōs-na*, was not (fem.), 891; *āsi-na*, it will not be, 1538.

(b) Finite verbs :—*āti-na*, he will not enter, 921; *chhukh-na bōān*, thou dost not understand, 1172; *būz-na*, did not hear, 1721; *chhu-na*



*diwān*, does not give (masc.), 957; *chhē-na diwān*, does not give (fem.), 1719; *dyut<sup>u</sup>-na*, did not give, 1745; *drāyē-na* (the moon) has not risen; 1179; *dsus-na drā-mot<sup>u</sup>*, I had not gone forth, 829; *chhu-na gathān*, does not go, 1763; *gathā-na*, I will not go, 17; *gathaw-na*, we ought not, 286, 514; *gōs-na*, I went hot, 711; *gaww-na*, is not, 1009; *chhus-na hēkān*, I cannot, 236, 370, 1, 553, 65, 1213, 1866; *chhu-na hēkān*, he cannot, 472, 715, 1871; *hyok<sup>u</sup>-na*, could not (masc. obj.), 1385; *hēch<sup>u</sup>-na*, could not (fem. obj.), 18; *hēka-na*, I cannot, 54, 136; *hēki-na*, he cannot, 258; *hēkaw-na*, we cannot, 1370; *hyochh<sup>u</sup>-na*, did not learn, 70; *chhus-na karān*, I do not make, 384; *chhu-na karān*, he does not make, 2, 1010, 1306, 1919; *chhi-na karān*, they do not make, 1868; *kor<sup>u</sup>-na*, did not make, 86, 124, 1050, 1526; *kara-na*, I will not do, 1522; *kari-na*, he will not do, 560; *karihē-na*, he would not have done, 1656; *chhu-na khōshān*, he does not fear, 1066; *koḍ<sup>u</sup>-na*, did not discover, 545; *lagi-na*, it is not proper, 399, 548, 851, 1281, 7, 1697, 1778, 1845; *lagaw-na*, we should not, 773; *lagan-na*, they ought not, 741; *chhu-na lōg<sup>u</sup>-mot<sup>u</sup>*, is not applied, 1865; *lyūkhū-m-na*, I did not write, 668; *chhus-na mānān*, I do not heed, 37, 634; *mōn<sup>u</sup>-na*, did not heed (masc. obj.), 1280, 1809; *mōñ<sup>u</sup>-na*, did not heed (fem. obj.), 1487, 91, 1809; *chhus-ay-na mānān*, I am not asking from thee, 1087; *chhu-na mēlān*, is not being obtained, 596; *chhē-na nērān*, it does not come out (fem.), 432; *nēri-na*, it will not come out, 1501; *chhu-na pakān*, does not go, 1285; *pari-na*, it is not proper, 372; *chhi-na pōshān*, we are not victorious, 1262; *rōzakh-na*, thou wilt not remain, 1468; *chhi-na sapadān*, they do not become, 1573; *sapod<sup>u</sup>-na*, did not become (masc.), 616; *sapūs<sup>u</sup>-na*, did not become (fem.), 1793; *sapada-na*, I will not become, 983; *sapadi-na*, it will not become, 73, 88, 930; *sapadihē-na*, it would not have become, 690; *shōngus-na*, I did not sleep, 1663; *chhus-na thawān*, I do not place, 505; *chhē-na thawān*, does not place (fem.), 375; *chhi-na khiyāl tñān*, they do not exercise thought, 1785; *chhukh-na wanān*, thou art not saying, 604; *wonū-th-na*, thou didst not say, 1333; *wiñ<sup>u</sup>-na*, did not say (fem. obj.), 1859; *chhus-na wātān*, I do not arrive, 1464; *wōtus-na*, I did not arrive, 1151; *wātānōw<sup>u</sup>-na*, did not cause to arrive, 953; *chhu-na wōpadān*, does not grow, 1399; *wuchh<sup>u</sup>-na*, did not see, 85; *wuchhu-m-na*, I did not see, 1149; *chhu-na yiwān*, does not become, 1239; *yiyi-na*, it will not become, 1752; *chhus-na yiñhān*, I do not wish, 56, 666, 1478; *chhus-na zānān*, I do not know, 105, 680, 722; *chhukh-na zānān*, thou dost not know, 982; *chhu-na zānān*, he does not know, 812; *chhi-na zānān*, we do not know, 793; *āsakh-na zānān*, thou mayst not know, 677; *zāna-n-na*, I do not know him, 1002.

In a subordinate sentence, the negative precedes the verb, as in *tam<sup>i</sup>*

*ka<sup>i</sup> par, yuth<sup>u</sup> na wudith ga<sup>h</sup>i*, he cut the feathers, so that it should not fly away, 752.

As a prohibitive particle, *na* is not used with the present, or with the polite imperative, *ma* being used in the former case, and *mata* in the latter. It is, however, used in other imperative forms, as in *kar<sup>i</sup>zi na*, do not do, or *kar<sup>i</sup>zihē na*, you should not have done. In the phrase *yi-na mashith ga<sup>h</sup>i-y* (768), (take care) that (the message) be not forgotten by thee (see *MASH*), the negative not only precedes the verb, but is suffixed to the relative pronoun *yi<sup>h</sup>*, what, and the compound then has the force of a conjunction = that not, see *yina*. So also in 1106.

When employed to negative a verbal adjective or noun, *na* precedes the word it negatives. Thus *bananī*, possible, probable; *na-bananī*, impossible, improbable, as in *na-bananīyēs* (sing. dat.) *pa<sup>h</sup>i*, belief in an impossibility, 914. If, however, it is the sentence, not the word, which is negated, the ordinary rule is observed, as in *chhu-na bananī*, it is not possible, it is not probable, it is impossible, improbable, 915, 1358, 66, 96. So, *na-wananī*, 860.

Very similarly, verbal nouns are negated, as in *na-mānun<sup>u</sup>*, disobedience, 1872; *na-yinuk<sup>u</sup>*, of not coming, 576; *na-āsana-kin<sup>i</sup>*, on account of the non-existence, 410. So also in the case of the verbal noun of the passive, as in *na-wanana yiyi*, it will not be told, 860; but in the passive, if an auxiliary verb precedes the verbal noun, the negative is attracted to the auxiliary, and is suffixed to it; thus:—*chhu-na bōzana yiwān*, it (masc.) is not perceived, 1815; *chhē-na bōzana yiwān*, it (fem.) is not perceived, 1303; *chhu-na lēkhana yiwān*, writing is not being done, 459; *chhē-na pūrana yiwān*, it (fem.) is not filled, 1163; *chhu-na wuchh-ana yiwān*, it is not seen, 1304.

*na* used by itself, without a verb, occurs in *tas-nishē chhuh gur<sup>u</sup>*, *po<sup>u</sup>* *lākam na*, he has a horse, but not a bridle, 242. Similarly, suffixed in *kina na*, or not, as in *g<sup>h</sup> chhukh-a mānān*, *kina na*, dost thou heed, or not? 13. So 386, 1657, 1833; *na . . . na* = neither . . . nor, 177, 1606.

As a prefix, *na* occurs in *na-sa*, no, sir! 200 (according to some, *nā-sā*); *na kēh*, not any, no (adj.), 778; *na-ta*, otherwise, 1073; *na-y*, if not, in negative conditional sentences, 690.

*nā* (= *na* + *a*) gives the force of a negative interrogative. It is used exactly like *na*. Thus, *chhu-nā*, is there not (masc.)? 275, 414; *chhu-y-nā*, is there not to thee (masc.)? 362; *chhē-nā*, is there not (fem.)? 456; *chhē-y-nā*, is there not (fem.) to thee? 362, 1624; *banī-nā*, will it not be possible? 947; *chhukh-nā hēkān*, canst thou not? 560; *chhīwa-nā hēkān*, can you not? 1518; *kor<sup>u</sup>wa-nā*, did you not make? 1421; *chhukh-nā khōkān*, dost thou not fear? 250; *chhu-y-nā tagān*, is it not possible for thee? 228.



- nab<sup>a</sup>z*, decl. 1, the pulse, 1429.
- nād*, decl. 1, a noise, cry, shout; *kraka-nād*, screaming (of children), 1584;  
*nād dyun<sup>u</sup>*, to shout, call out; *anun nād dith*, to bring having shouted, to  
 summon, send for, 438; *anu-n nād dith*, send for him, 637, 966, 1558,  
 1602.
- nādān*, adj., ind., ignorant, simple; unwise, foolish (of an action), 1854.
- nādī*, decl. 4, a river; *nādī-boṭh<sup>u</sup>* (dat. -*baṭhis*), a river bank, 612, 1187.  
 sing. gen. *nādī-hond<sup>u</sup>*, 707; *nadiyē-hond<sup>u</sup>*, 1263, 1458, 1714.
- naṣā*, decl. 1, profit, 1115; sing. dat. *naṣāhas-manz*, 1410.
- naṣratī*, decl. 4, detestation, horror, aversion, disgust, 642.
- nāg* (1), decl. 1, lead (the metal), 1041, 1158.
- nāg* (2), decl. 1, a water-spring. *Anath-nāg*, name of a town in Kashmīr =  
 Islāmābād, 1615; sing. abl. *nāga-rād*, decl. 1, a fountain, 776 (plur.  
 nom.).
- nagar*, decl. 1, a town, a city; a province, 814; sing. dat. *naguras-manz*, 814.
- naḡāra*, decl. 1, a drum, 589.
- naishēkar*, decl. 1, sugar-cane, 1766.
- nak<sup>a</sup>d*, decl. 1, money, esp. cash as distinguished from notes, &c., 277, 1011,  
 1495; sing. gen. *nakdūch<sup>u</sup> hōnī*, loss of money, pecuniary loss, 1297.
- nak<sup>a</sup>l*, decl. 1, a copy, 412, 1245.
- nakār*, decl. 1, refusal, denial; *nakār karun*, to refuse, decline, 481; *wana-  
 nas nakār karun*, to deny having said, 502.
- nākāra*, adj. (ind., masc. sing. nom., 63, 1162, 1704; dat., 117; abl., 1399;  
 plur. nom., 383, 1050; gen., 1639; fem. sing. nom., 159, 239, 417, 976,  
 1198; dat. 117; gen., 86; plur. nom., 1161, 1400), unprofitable, useless,  
 bad; bad, unfavourable (of a climate), 63; bad, prejudicial, 976 (governs  
 dative); bad, wicked, naughty, 86, 117, 59, 239, 383, 417, 1050, 1161, 62,  
 98, 1400, 1639; *nākāra gāsa*, masc. sing. nom., weeds, 1704; *nākāra-gāsa  
 warōi*, (nothing) but weeds, 1399.
- nākāragī*, decl. 4 (dat. *nākāragiyē*, 858, 1868; gen. *nākāragiyē-hona<sup>u</sup>*, 1869;  
 abl. *nākāragiyi*, 8; plur. nom. -*giyē*, 1038; dat. (for acc.) -*giyēn*, 890).  
 evil, evil actions, wickedness, 8, 659, 858, &c., as above.
- nākhhōsh*, adj., ind., unhappy, displeased, 551, 555 (masc. plur. nom.), 806,  
 with emph. *y*, *nākhhōshūy*, only unhappy, unhappy and nothing else, 599;  
*nā-khōsh thawun*, to offend, 1239.
- nakshē*, decl. 1, a picture, a portrait, 582, 804, 1273, 1324; a map, a plan,  
 1128, 1338, 1659; *nakshē tulun*, to draw a picture, 302; *chaharuk<sup>u</sup>  
 nakshē*, a portrait, 1356; sing. gen. *nakshuk<sup>u</sup>*, 804.
- nā-lōikh*, adj., ind., unfit, 1840.
- NAM*, conj. 3 (II past part. *namyōv*, &c.; pres. masc. plur. 3 *chhih namān*,  
 180), to bend down, bow.

- NĀMĀRĀW*, conj. I (I past part. *naṃ<sup>a</sup>rōw<sup>u</sup>*), to cause to bow; conj. part. *kṣṭh<sup>u</sup> naṃ<sup>a</sup>rōw<sup>ith</sup>*, having caused the knee to bow, having knelt, 1019.
- nanūna*, decl. I, a specimen, a sample, 1570, 1693; a pattern, 1293; an example to be followed, 660.
- nā-munōsib*, adj., ind., improper, unfit, unbecoming, 919, 1834.
- nānā-prakōr<sup>i</sup>*, adv., of various kinds, of different kinds, 1260, 1807; in various ways, 1613. (H.)
- nanga*, adj., ind., naked; *nanga karun*, to make naked, to strip, 1731; as subst., masc. plur. dat. (for acc.) *nangan*, 338.
- nāparhēza-gīrī*, decl. 4, incontinence, intemperance, 976.
- nar*, decl. I, a male, 718.
- nār*, decl. I, fire, 744, 1072; sing. dat. *nāras-manz*, 1041.
- narak*, decl. I (sing. nom. *narakh*), hell; sing. dat. *narakas*, 860. (H.)
- nar<sup>a</sup>m*, adj., ind., soft, 1676 (of a pen); peaceable, 1291 (masc. plur. nom.); *nar<sup>a</sup>m-dīl*, soft-hearted, gentle, 798; *nar<sup>a</sup>m-mizāz* or *nar<sup>a</sup>m-sōbōwa*, of a gentle disposition, 1154.
- narmī*, decl. 4, softness, gentleness; plur. abl. *narmiyau-kin<sup>i</sup>*, with civility, 326.
- nārangī*, decl. 4, an orange; *nārangī-phal* (plur. nom.), oranges, 1252.
- nārāz*, adj., ind., dissatisfied, displeased, affronted, 56, 558.
- nard*, decl. I, a counter in chess, draughts, &c.; a game played with such; sing. dat. (for acc.) *nardas gindun*, to play such a game, to gamble, 519.
- nā-sa*, no, Sir! see *na*.
- nashī*, adj., ind., destroyed, wrecked (of a ship): masc. sing. nom., 1925. (H.)
- nasīhat*, decl. 4 (sing. nom. *nasīhath*, dat. *nasīhū<sup>ū</sup>*, and so on), advice, 1487, 9, 91, 1581, 1747; *nasīhū<sup>ū</sup> mūjīb pakun*, to act according to (so-and-so's) advice, 1166.
- nā-la*, see *na*.
- nāṭawān*, adj., ind., weak, feeble, 715.
- nathī*, decl. 3, a thread by which papers are filed together; hence a file of papers, 727.
- naṭīja*, decl. I, fruit, consequence, result, inference, 943, 1528.
- NĀṬ*, conj. I (conjugated impersonally in the past tenses, e.g. *noṭu-n*, it was danced by him, he danced; I past part. *noṭ<sup>u</sup>*; II past part. *naṭōv*), to dance; inf. sing. dat. *naṭanas-manz*, in dancing, 463.
- naukar*, decl. I, a servant, 516, 694, 940, 1601, 1612; *naukar rōzun*, to remain a servant, to be in service, 1421; sing. dat. *naukaras-pēṭh*, 1051; sing. gen. *naukara-sonḍ<sup>u</sup>*, 1135.
- nā-ummēd*, adj., ind., hopeless, despairing; disappointed, 539; *mōkalana-nishē nā-ummēd*, despairing of accomplishing, 513.



- NAV, conj. 3, to be new; to become excessive, be prevalent; II past past. *navyōv*, hence perf. fem. sing. 3 *chhēh navyē-mūḍḍḥ*, it (fem.) has become prevalent, 1386.
- nāu* (1), decl. 1, a name, 81, 110, 347, 564, 1118, 94, 1334, 1870; sing. abl. *kasandi nāwa*, in whose name? 670.
- nāu* (2), decl. 4, a boat, a ship, 570, 745, 871, 1073, 1221, 65, 1427, 48, 1548, 52, 4, 1803, 1925; sing. dat. *nāwi*, 1564; *nāwi khasān*, while getting into the boat, 1733; *nāwi-manz*, in the ship, 1091; into the boat, 1116; *nāwi-pēḥ*, on the boat, 1286.
- nawāb*, decl. 1, a Nawāb; sing. ag. -*ban*, 992, 1378.
- nawē*, see *nov*<sup>u</sup>.
- nawēr*, decl. 1, a novelty, new thing, discovery, 546.
- naw-jawān*, decl. 1, a person in the bloom of youth, in the prime of life; plur. gen. *naw-jawānan-handi khōṭara*, (a school) for adults, 39.
- nay*, see *na*.
- nazal*, decl. 1, a cold, rheum; *ḍē chhu-y nazal kor<sup>u</sup>-moṭ<sup>u</sup>*, thou hast a cold, 1673.
- nazar*, decl. 4, sight; opinion; sing. dat. *myāñē nazari tal*, in my opinion, 474.
- nazīr*, in *bē-nazīr*, adj., ind., incomparable, 927.
- nēb*, decl. 1, an agreement, promise; *mē thow<sup>u</sup> nēb*, I promised, 1401.
- nēbar*, adv., outside, out of doors; *bōḥ ḍsi-s nēbar*, I was out of doors, 1075; *āb drāv baḥyan-nishē nēbar*, the water issued outside from the banks, the water overflowed the banks, 1263.
- Postpos., outside; governing dat. *ḥhun trōwith darwāzas nēbar*, throw outside the door, 1788; *bōḥ nēbar*, outside the intellect, improbable, 918; governing abl. *gara nēbar nērun*, to go out from the house, 715.
- nēchha-paṭ<sup>u</sup>*, decl. 3, an almanac, 69. See *paṭ<sup>u</sup>*.
- nēchyuw<sup>u</sup>*, decl. 2, a boy, a child, 238, 330, 4, 709, 827; a son, 649, 805, 1898; sing. dat. *nēchivis*, 649; gen. *nēchiv<sup>i</sup>-sond<sup>u</sup>*, 827; *nēchiv<sup>i</sup>-sandi marana-kin<sup>i</sup>*, on account of the death of the son, 1898; *nēchiv<sup>i</sup>-sandi khōḍa*, (cleverer) than the boy, 330; plur. nom. *nēchiv<sup>i</sup>*, 238, 805.
- nēm*, decl. 1, a custom, rule, customary rule, 542, 1222; *nēm karun*, to make a rule, to make over something for a certain purpose, to devote, 94; abl. *nēma-rost<sup>u</sup>*, without order (of a school), 1255; fem. *nēma-riiḥḥ<sup>u</sup>*, without discipline (of an army), 541. (H.)
- nēmḥis*, see *nyomb<sup>u</sup>*.
- nēndār*, decl. 4, sleep; abl. *nēndri* or *nēndri wōṭhun*, to get up out of bed, to rise in the morning, 1544, 1881.
- nēñē-mōṇḍuk*, decl. 1 (sing. nom. -*mōṇḍukh*, dat. *mōṇḍakas*; plur. nom. -*mōṇḍakḥ*). a male frog, 787.

*nēñē-mōñdūj*<sup>u</sup>, decl. 3 (sing. dat. *mōñdajē*, and so on), a female frog, 562.  
*NĒR*, conj. 3 (this verb is irregular in its past participles, which are II *arāv*, plur. *drāy*, fem. sing. and plur. *drāyē*; III *drāyōv*, pl. *drāyēy*, fem. sing. and plur. *drāyēyē*; IV *drāyāv*, plur. *drāyāy*, fem. sing. and plur. *drāyēyē*). The conj. part. is *nērīth*, to go forth, come forth, issue, 248 (of buds of a tree), 715 (out of the house), 744 (of fire from a flint); to proceed, march forth, 102, 829 (to go by a certain path); to rise (of the moon), 1179; to rise (of cream or milk), 432; to go beyond bounds, overflow (of a river), 1263; to turn out, result, 924, 1501, 28, 9; to turn out successfully, to be successfully performed, 83.

The following forms occur in the specimens:—fut. pass. part. *nērun*<sup>u</sup>; masc. plur. *hēlūn grūmph<sup>i</sup> nēran<sup>i</sup>*, the buds have begun to come forth, 248; conj. part. *hēkun nērīth*, to be able to go out, 715; pres. masc. sing. 3 *chhuk nērān*, 744; fem. sing. 3, neg. *chhē-na nērān*, 432; imperf. masc. sing. 3 *ōs<sup>u</sup> nērān*, 102; II past masc. sing. 3 *drāv*, 1263, 1528; fem. sing. 3 neg. *drāyē-na*, 1179; pluperf. masc. sing. 1, neg. *ōsu-s-na drā-mot<sup>u</sup>*, 829; fut. sing. 3 *nērī*, 83; neg., 1501; plur. 3 *nēran*, 1529; past cond. sing. 3 *nērīhē*, 924.

*nērnay*, decl. 1, a settlement, decision, 34. (H.)

*nēshbōd<sup>u</sup>*, adj. (fem. -būz<sup>u</sup>), without sense, a fool; plur. dat. masc. *nēshbōdēn*, 1646. (H.)

*nēshōōzar*, decl. 1, silliness, foolishness, 1649. (H.)

*nēthanon<sup>u</sup>*, adj. (fem. -nūñ<sup>u</sup>), naked, bare; masc. plur. nom. *nēthanan<sup>i</sup>*, 1193.

*NĒWAZ*, conj. 1 (I past part. -wōz<sup>u</sup>), to represent, make a respectful statement; fut. sing. 1 *nēwāza*, 1507.

*NI*, conj. 1, irreg. [inf. and fut. pass. part. *nin<sup>u</sup>* or *nyun<sup>u</sup>* (pronounced *nyun*) (*niun* not used), fem. *niñ<sup>u</sup>*; conj. part. *nīth*; freq. part. *nī ni* or *nīth nīth*; noun of agency *nīnawōl<sup>u</sup>* or *nīwawun<sup>u</sup>*; pres. part. *nīwān*; I past part. *nyūv*, plur. *nīy*, fem. sing. and plur. *nīyē*; II past part. *nīyōv*, plur. *nīyēy*, fem. sing. and plur. *nīyēyē*; III past part. *nīyāv*, plur. *nīyēyēy*, fem. sing. and plur. *nīyēyē*; fut. sing. 1 *nīma*, 2 *nīkh*, 3 *nīyē*; plur. 1 *nīmaw*, 2 *nīmīw*, 3 *nīn*; imperat. sing. 2 *nīh*, 3 *nīyīn*; plur. 2 *nīyīw*, 3 *nīyīn*; polite imperat. sing. 2 *nīta*, 3 *nīyītan*; plur. 2 *nīyītaw*, *nīyītan*; past cond. sing. 1 *nīmahō*, 2 *nīhōkh*, 3 *nīyīhē*; plur. 1 *nīmahōw*, 2 *nīyīhōw*, 3 *nīhōn*], to take, 10, 318, 420, 573, 700, 1295, 1907; to take away, 1527, 1731; to carry, convey, 408, 861, 1312; to take, seize, capture, 1774; to receive, 1625; to conduct, 382; *tam<sup>i</sup>nyūv atha mūrīth*, he snatched (it) from (my) hand, 1672; *nīh tulīth*, take (it) away, 315; *ēūrī nin<sup>u</sup>*, to steal, 20, 868, 1713.

The following forms of this verb appear in the specimens:—inf. gen.



*ninūch<sup>u</sup>* (fem.), 20, 1312; conj. part. *nith*, 1774; pres. masc. sing. 3 *chhuh nīwān*, 1713; plur. 3 *chhik nīwān*, 868; fut. sing. 1, with suff. of 3rd pers. sing. acc. *nīma-n*, I shall take it, 861; 3 *nīyi*, 382; I past part. forming I past tense, masc. sing. *nyūw*, 1295, 1625, 72; plur. *nīy*, 573, 1731; perf. masc. sing. *chhuh nyū-mot<sup>u</sup>*, 700; pluperf. masc. sing. *ḍs<sup>u</sup> nyū-mot<sup>u</sup>*, 1527; imperat. sing. 2 *nih*, 10, 315, 1907; with suff. 3rd pers. sing. acc. *nī-n*, take it, 318; polite imperat. sing. 2, with the same suff. *nīta-n*, please take it, 420; plur. 2 *nīy<sup>i</sup>tarw*, 408.

NOTE. The masc. inf. of this verb is generally written *nin<sup>u</sup>*, although pronounced *nyun*.

*NIBĀW*, conj. 1 (I past part. *nibōw<sup>u</sup>*), to conduct, manage; pres. masc. plur. 3 *chhik ḍḥ nibāwān*, they pass the day, 477.

*nigarōnī*, decl. 4, watchfulness, supervision; sing. abl. *nigarōnī-wōl<sup>u</sup>*, a superintendent, 1751.

*nīk<sup>i</sup>*, see *nyuk<sup>u</sup>*.

*nīla-kūth<sup>i</sup>*, decl. 3, an indigo factory (the Hindī term borrowed); sing. dat. *-kōchhē-manz*, 940. It will be observed that here *nīl* belongs to the first (masc.) declension, and not to the fourth (fem.), although, when used by itself *nīl*, indigo, is fem.

*nīlām*, decl. 1, an auction-sale, 1567; sing. dat. *nīlāmas-manz*, (go) to the auction, 129; gen. *nīlāmuk<sup>u</sup>*, 44, 282. Cf. *līlām*.

*nīma*, *ninūch<sup>u</sup>*, see *NI*.

*nīrantar*, adj., ind., incessant continual (of rain), 923. (H.)

*nīrāsh*, adj., ind., hopeless, despairing, disappointed, 539; *mḍkalana-nishē nīrāsh*, despairing of accomplishing, 513. (H. Cf. *nā-ummēd*.)

*nīrbal*, adj., ind., without strength, weak, feeble, 715, 1720; weary, fatigued, 704. (H.)

*nīrday*, adj., ind., unmerciful, 1845, 9. (H., see *rah<sup>a</sup>m*.)

*nīrith*, see *NĒR*.

*nīrmal*, adj., ind., clear; (of the sky) clear, serene, 692, 1610. (H. Cf. *sāf*.)

*nīrmūl*, adj., ind., without root, hence, baseless, unreasonable, 1850. (H.)

*nīshāna*, decl. 1, a mark, 1131 (made on paper); a sign, *rūdūk<sup>u</sup> nīshāna*, a sign of rain, 1643; a flag, a standard, 738; a sign of rank (as epaulet), 1637.

*nīshchay*, certainty; *thawun nīshchay*, to be assured, 696. (H.)

*nishē*, postpos. governing both the dative and the ablative cases. When governing the dative it indicates rest near or motion to. When governing the ablative motion from and other ablative significations. When, however, the noun governed is a masculine living being in the singular number, it may also be in the dative with an ablative sense.

(a) Rest near, governing the dative: 280 (near the castle), 1011 (keep it by you, *pānas nishē = apnē pās*); signifying possession (*mē nishē chhuh*

= *mērē pās hai*, I have), *mē nishē*, 10, 277, 400, 972, 1346, 56, 1432, 1748; *ē nishē (tērē pās)*, 69, 802, 1320, 1730; *tas nishē (us-kē pās)*, 949. In the sense of near, *nishē* also means 'in the opinion of so-and-so'; thus, *mē nishē*, in my opinion, 186; *ē nishē*, in thy opinion, 46.

(b) Motion to, governing the dative: *ē nishē*, (I will come) to thee, 1401; *tas nishē*, (convey) to him, 408; similarly, 499, 1277; *tōhē nishē*, (I will come) to you, 968; *rāzas nishē*, (they fled) to the king, 1417. Hence in the sense of the dative after a verb of petitioning, and the like, as in *sarkāras nishē* (an appeal) to the Government, 87; *hōkimas nishē*, an application to a judge, 90.

(c) With ablative significations, governing the ablative case: *nākāra-giyi nishē*, (abstain) from evil, 8; *sōr<sup>u</sup>ga nishē*, (expelled) from heaven, 29; *mudāgiyi nishē*, (beware) of ignorance, 189; *hisāba nishē*, (deduct) from the account, 484; *baḍa sak<sup>u</sup>tiyi nishē*, (delivered) from great distress, 498; *bōnd<sup>u</sup>wōna nishē*, (escaped) from prison, 646; *pōlāda-nishē* (fire issuing) from (flint and) steel, 744; *sārēviy-nishē*, (independent) of all, 935; *gāhuna nishē*, (prevented) from going, 1387; *dimāga-nishē*, (abstain) from pride, 1390; *kitābi nishē*, (quotation) from a book, 1452; *khatarā nishē*, (saved) from danger, 1575; *sanga nishē*, (go) from the company (of the wicked), 1639; *bōz<sup>u</sup>-nishē dūr*, far from the understanding, incomprehensible, 1851.

(d) With ablative signification, but in the case of a masculine animate being in the singular number or in the plural honorific used instead of the singular, governing the dative; *tas nishē*, (received) from him (292), (ask) from him (481), (want) from him (1329); (deceit) at his hands, 479; *tōhē nishē*, (I wish) from you, 1512; *kas nishē*, from whom (can I borrow), 220. Ablative of comparison, *Khudāyēs nishē*, 962.

(e) Ablative after verb of despairing or fearing, governing abl. case: *mōkalana-nishē nā-unmēd*, despairing of accomplishment, 513. Governing dative of an animate masculine noun, *dāndas nishē*, (afraid) of the bull, 250; *Khudāyēs nishē*, (fearing) God, 650, 710, 841, 1914.

*nishkāran*, adv., without cause, needlessly, 1013, 37, 1173, 1836. (H.) *nishphal*, adj., ind., fruitless, vain, 1438, 1589, 95, 1826, 60; adv., in vain, fruitlessly, 1820; *nishphal khar<sup>a</sup>ch*, extravagance, 684; *nishphal karun*, to misspend (time) (1168), to waste (892); *gōlē nishphal gayē-kh*, the bullets went fruitlessly for them, they missed (in shooting), 1171; so 1636. (H. Cf. *foīda* and *khōlī*.)

*nīḥis*, see *nyūḥ<sup>u</sup>*.

*nīkūt*, decl. 1 (sing. nom. *nīkūth*, dat. *nīḥatas*; plur. nom. *nīḥath*), illiberality, miserliness, 894.

*niyēm*, decl. 1, a rule, law, 648, 1310. (H. Cf. *kānūn*.)



*nīzikh*, adv., nearly, about; *nīzikh tōr asta*, about four cubits; with emph. *y*, *nīzikhīy* *ōs*<sup>u</sup>, it very nearly happened, 1331.

Postpos. governing dat., near; *maranas nīzikh*, at the point of death, 1350; *yith nīzikh*, in this neighbourhood, 1207.

*nōkis*, adj., ind., defective, imperfect, 908.

*nōksa*, decl. 1, a physician's prescription (Pers. *nushka*), 1376. (Cf. *nōskha*.)

*nōksān*, decl. 1, loss, damage, 461, 535, 845, 1107, 1297.

*nōlish*, decl. 4, a complaint, accusation; *nōlish kariūn*<sup>u</sup>, to make a complaint against any one, to prosecute, 1412.

*nōm*<sup>u</sup>, adj. (fem. *nōm*<sup>u</sup>), named, having a name; *mānī nōm*<sup>u</sup>, named 'Mānī', 1272.

*nōrjil*, decl. 1, a coco-nut, 1012, 1699.

*nōrila*, decl. 1, a coco-nut, 233.

*nōshī*, adj., ind., destructible, mortal, 903. (H.)

*nōskha*, decl. 1, a physician's prescription, a formula, recipe, 1474. (Cf. *nōksa*.)

*nōt*, decl. 1 (nom. sing. and plur. *nōth*), a bank-note; plur. nom., 277.

*NŌTH*, conj. 3 (I past part. *nōthyōv*), to be ruined, 519; to turn out badly, to be in a bad condition, 438; II past masc. sing. 3 *nōthyōv*, 519; fem. sing. 3 *nōthyēy*<sup>u</sup>, 438.

*nov*<sup>u</sup>, adj., new, recent, 346; masc. sing. abl. *navi sara* (= Hindi *naṣ sir-sē*), anew, 1783; fem. sing. nom. *nūv*<sup>u</sup>, 1208, 1473, 1778; plur. nom. *navē*<sup>u</sup>, 1600.

*nōzukk*, adj., ind., delicate, tender; masc. plur. nom., 494.

*nūn*, decl. 1, salt; sing. gen. *nūnuk*<sup>u</sup>, 1567.

*nūv*<sup>u</sup>, see *nov*<sup>u</sup>.

*nyāy*, decl. 1, justice; sing. abl. *nyāyē-kartā*, a doer of justice, just, 1008. (H.)

*nyomb*<sup>u</sup>, decl. 2, a lemon; sing. dat. *nēmbis*, 1005.

*nyōyi*, adj., ind., just, 884. (H.)

*nyuk*<sup>u</sup>, adj. (fem. *nich*<sup>u</sup>), mean, worthless, lean; masc. plur. nom. *niki*<sup>i</sup>, 702.

*nyūl*<sup>u</sup>, adj. (fem. *nij*<sup>u</sup>), blue, dark green, 246.

*nyūl*<sup>u</sup>, decl. 2 (sing. dat. *nīlīs*), a miser; sing. dat., 1163.

*nyūv*, see *NI*.

## O

*ōb*, see *aib*.

*ōbī*, adj., ind., of or belonging to water (*āb*); fem. sing. abl. *ōbī wati-kin*<sup>i</sup>, by the water route, (to go) by sea, 1029.

*ōdil*, adj., ind., upright, sincere, just, 884, 906, 1008.

- oq<sup>u</sup>, adj. (fem. üq<sup>u</sup>), half; hence incomplete, 928; fem. sing. nom. with emph. y, üq<sup>u</sup>-y, quite incomplete, 928.
- ogun or agun, decl. 1 (sing. dat. agnas or ag<sup>a</sup>nas; plur. nom. agun), fire; sing. nom. (ogun), 744, 1072; dat. agnas-manz, in the fire, 1041. (H. Cf. nūr.)
- ohuda, decl. 1, an appointment, post, office, rank (in the army), 1457; sing. gen. ohudüch<sup>u</sup> kôm<sup>u</sup>, the duties of the appointment, 1517; abl. ohuda-dār, one who holds an appointment, an official, 1242.
- ökhir, decl. 1, an end, conclusion, 177, 378, 1606; as adv., at last.
- ökibat, decl. 1 (nom. sing. and plur. -bath), end, termination, the future state of life; sing. dat. ökibatas-manz, 841; gen. ökibatuk<sup>u</sup>, 1068.
- ölim, adj., ind., wise, learned, 1357.
- ol<sup>u</sup>, decl. 2, the nest of a bird, 617.
- öm<sup>u</sup>, adj. (fem. öm<sup>u</sup>), raw, uncooked, 1463.
- onguj<sup>i</sup> or onguj<sup>u</sup> (1582, 1804), decl. 3, a finger, 202, 1582, 1804; plur. nom. ongujē, 1212, 1217.
- on<sup>u</sup>, adj. (masc. sing. dat. anis; fem. sing. nom. iñ<sup>u</sup>, 528; dat. añē), blind, 204, 1043.
- ös, decl. 1, the face, the mouth; sing. dat. ösas-manz, in the mouth, 217.
- öshēd, decl. 1, medicine; sing. dat. öshēdas, 1249. (H.)
- ös<sup>4</sup>, ös<sup>u</sup>, ösus, &c., see ĀS.
- öt<sup>h</sup>, see aīth.
- öt<sup>u</sup>, decl. 2, flour; sing. gen. ātik<sup>i</sup> pīpa, barrels of flour, 157; ātichē kōchē, loaves of flour, 748.
- öwa, öy, see YI.
- ozur, decl. 1, an apology, excuse, defence in a law-case, 86, 486 (Ar. 'uzr). The same as wōzr, q. v.

## P

- pachē, see PAK and püt<sup>u</sup>.
- pachh, a side, a party, the people of one party, as opposed to those of another; sing. dat. (for acc.) pachhas, 1283. (H.)
- pachhapāt, decl. 1 (sing. nom. -pāth), partiality, unfairness, 1281; sing. abl. pachhapāta-rost<sup>u</sup>, impartial, 906. (H.)
- pachhitōwī, adj., ind., afflicted, sorrowing, 51.
- pachhyum<sup>u</sup>, adj. (fem. pachhim<sup>u</sup>), of or belonging to the west; masc. sing. gen. pachhimyuk<sup>u</sup>, 608.
- padar-sāh, decl. 1, a lion, 1081; cf. s<sup>a</sup>h.
- pādāshāh, decl. 1, a king, 1446.
- pagāh, adv., to-morrow, 406, 593, 729, 930, 1130, 40, 2, 1370, 1567, 86, 1750; pagāh-kyur<sup>u</sup>, for to-morrow, 1574.



*pā-gol<sup>u</sup>, pā-hanā*, see *pōñ<sup>u</sup>*.

*pāh*, decl. 4, human excrement used as a manure in vegetable gardens; *pāh trāwūñ<sup>u</sup>*, to spread manure, to manure, 1127.

*pahī*, decl. 4, a wheel; sing. dat. *pahiyē-tal*, under the wheel, 448.

*pahör<sup>u</sup>*, decl. 3, a cottage, hovel, hut; plur. dat. *pahārēn-manz*, in cottages, 419.

*paida* or *pōda*, adj., ind., produced, created, 433, 898; *gōdañi paida karun*, to make for the first (time), to invent, 988; *paida karamwōl<sup>u</sup>*, a creator, 434; *paida sapanun*, to come into being, be created, 1918.

*paidal* or *pōdal*, adv., *paidal gakhun*, to go on foot, to walk, 1882.

*paidāwār* or *pōdāwār*, decl. 1, produce, that which is produced; pl. nom. *paidāwār*, 1398.

*PAIR* or *PÖR*, conj. 1 (I past part. *pūr<sup>u</sup>*, plur. *pūr<sup>i</sup>*; fem. *pūr<sup>u</sup>*, plur. *pairē*; II past part. *pairyōw*), to wear or put on (clothes or ornaments); pres. masc. sing. 1 *chhus pairān*, 1895; 3 *chhuh pairān*, 585; fem. sing. 3 *chhēh pairān*, 226; plur. 3 *chhēh pairān*, 1260.

*PAIRĀW* or *PÖRĀW*, conj. 1 (I past part. *pairōw<sup>u</sup>*), to put (clothes, &c.) on another person; pres. masc. plur. 3 *chhīh pairāwān*, 338.

*pāisa* or *pōsa*, decl. 1, a pice, the fourth part of an anna, 2.

*paīwand*, decl. 1, connexion, relation, relationship, 388.

*paizār*, decl. 1, a slipper, a leather shoe; *akh paizār-jūr<sup>i</sup>*, a pair of shoes, 185.

*PAK*, conj. 2 (I past part. *pok<sup>u</sup>*, pl. *pak<sup>i</sup>*; fem. *pūch<sup>u</sup>*, pl. *pachē*; II past part. *pachyōw*), to go, to walk, to tread, 67, 439, 862, 1027, 1149, 1815; to travel, 1813; to progress, sail (of a ship), 361, 745; to run (of the stream of a river), 762; to go, be in motion (of a watch), 1892; to be current (of a coin), 1285; to proceed, go on (of a business), 1494; *pakān gakhun*, to go on foot, 340; *nasīhūñ<sup>u</sup>-mūjūb*, or *salāha*, *pakun*, to go according to advice, to follow advice, 1166, 1502.

Inf. *pakun*, abl. *pakana*; *dih mē pakana*, allow me to go, 67; *pakana-sūty*, by, on account of, going, 1166; pres. part. *pakān*, 340; *pakān pakān*, while walking, 862; pres. masc. sing. 3 *chhuh pakān*, 361, 1027, 1815; neg. *chhu-na pakān*, he does not go, it is not current, 1285; fem. sing. 3 *chhēh pakān*, 762, 1494, 1892; plur. 3 *chhēh pakān*, 439; past masc. sing. 1 *pokus*, 1149; plur. 1 *pak<sup>i</sup>*, 1813; fut. sing. 3 *paki*, 745; past cond. sing. 1 *pakahō*, 1502.

*PAKANĀW*, conj. 1 (I past part. *panāw<sup>u</sup>*), causal of *PAK*, as in conj. part. *panāwīth hēkun*, to be able to draw (a load), 577; to be able to propel a boat, 1221.

*pākh*, adj., ind., pure, clean, holy, 884.

*pakha*, decl. 1, a fan, a punkah; sing. gen. *pakhūñ<sup>u</sup> zarūrath*, (there is no) need of a punkah, 699.

*pal*, decl. 1, a rock; sing. dat. *palas khasun*, to mount a rock, to be wrecked (of a ship), 1548.

*Pāl<sup>a</sup>gām*, decl. 1, the name of a village in Kāshmir; -*gāmūch<sup>u</sup> wath*, the road to Pāl<sup>a</sup>gām, 1894.

*pal<sup>i</sup>yār*, decl. 4, a hedge, railings; sing. abl. *pal<sup>i</sup>yāri-pē<sup>h</sup>ha*, (to leap) over the railings, 1045; plur. nom. *pal<sup>i</sup>yāra*, 1454.

*pal<sup>an</sup>*, decl. 4, a regiment, 1490.

*pampōsh*, decl. 1, a lotus-flower, 1110, 94.

*pan*, decl. 1, a leaf; plur. dat. *panan-pē<sup>h</sup>h*, on leaves, 1740.

*pān*, decl. 1 (sing. gen. *pānuk<sup>u</sup>*), the human body, the personal appearance, 489.

*pāna*, reflexive pronoun (sing. dat. *pānas*, ag. *pāna*; the plural is the same as the singular; with emph. *y*, *pāna* becomes *pōn<sup>i</sup>*, even oneself; for the genitive of both numbers *panun<sup>u</sup>*, q. v. is used), self, selves, always, like the Hindi *āp* referring to the subject of the sentence; sing. nom., 88, 410; dat., 958; *pānas-nishē*, near oneself, in one's own possession (Hindi *apnē-pās*), 1011; *pānas-sū<sup>ty</sup>*, 67; *pānas tōbi ra<sup>un</sup>*, to keep under one's own control, 1736; ag., with emph. *y*, *mahniv<sup>t</sup> pōn<sup>i</sup> pānas gū<sup>l</sup> lōy<sup>u</sup>*, the man shot himself, 958.

*panāh*, decl. 1, a breadth (of cloth), 232.

*pānawōn*, adv., mutually, 99, the same as *pānawūn*.

*pānawūn*, adv. (the same as *pānawōn*), mutually, 978, 1111, 1445, 1513, 1845; mutually, together (of joining two things together), 997, 1174.

*panchāyē<sup>t</sup>*, decl. 1 (nom. sing. and plur. *panchāyē<sup>th</sup>*), a 'punchayat', a jury; ag. sing. *panchāyē<sup>tan</sup>*, 1003.

*pāñē*, see *pōñ<sup>u</sup>*.

*pang<sup>a</sup>t*, decl. 4 (sing. nom. *pang<sup>a</sup>th*, dat. *pang<sup>u</sup>g<sup>u</sup>*, and so on), a line, a stroke (in writing), 443; cf. *pank<sup>a</sup>t*.

*panja*, decl. 1, a group of the five fingers; claws (of an animal), 281, 328; plur. nom., 281, 328; *atha-panja jōra*, a pair of gloves, 808.

*panjara*, decl. 1, a cage, 260.

*pank<sup>a</sup>t*, decl. 4 (sing. nom. *pank<sup>a</sup>th*), a line (in drawing or writing); plur. nom. *pank<sup>u</sup>g<sup>u</sup>*, 991; dat. *pank<sup>u</sup>g<sup>u</sup>n-manzi*, between the lines, 1689. Cf. *pang<sup>a</sup>t*.

*pānē*, see *pōñ<sup>u</sup>*.

*panāh*, card., com. gen., fifty, 1025 (masc.), 1497 (fem.).

*panun<sup>u</sup>*, pron., adj. (fem. *panūñ<sup>u</sup>*), own, my (own), thy (own), his (own), her (own), our (own), your (own), or their (own), always referring to the subject of the sentence, exactly like the Hindi *apnā*. It is usually classed as the genitive of *pāna*, q. v. It occurs in the following instances in the sentences: my (own), 18, 157, 202, 666, 1156, 1210, 12, 1372, 1482,



1575, 82, 1600, 1, 17, 82; thy (own), 192, 210, 335, 618, 26, 961, 1017, 1102, 1227, 1301, 13, 1410, 47, 80, 1514, 53, 87, 1623, 93, 1708, 27, 72, 8, 1804, 20, 88, 90; his (own), 86, 94, 102, 20, 40, 63, 209, 38, 56, 317, 31, 4, 410, 38, 98, 513, 40, 615, 43, 769, 88, 821, 50, 86, 969, 1010, 9, 51, 4 (*bis*), 1184, 1233, 83, 96, 1416, 25, 39, 60, 1517, 1625, 95, 1712, 55, 1871, 98; her (own), 562, 1541; our (own), 125, 360, 1168, 1605, 1736, 1920; your (own), 182, 708; their (own), 146, 463, 847, 92, 904, 1024, 1220, 31, 1520, 1785, 1832, 56; *panun<sup>u</sup>* *pān*, one's own body, oneself, 1920.

Masc. sing. nom. *panun<sup>u</sup>*, 120, 46, 335, 60, 410, 63, 98, 540, 615, 66, 892, 1017, 24, 54, 1168, 1296, 1301, 1410, 82, 1575, 1601, 5, 17, 25, 1727, 72, 85, 1820, 90.

Dat. (and dat.-acc.) *pananis*, 102 (*-brōn<sup>h</sup>*), 25 (*-pē<sup>h</sup>*), 63 (ditto), 256, 331, 618, 26 (*-manz*), 821, 904 (*-manz*), 61 (ditto), 1156 (ditto), 84, 1220, 7, 83, 1313 (*-manz*), 1587 (*-pē<sup>h</sup>*), 1920.

Genitive (agreeing with an. noun) *pananis*, 1283, 1898; (agreeing with inan. masc. noun) *panani*, 157, 92, 708, 69, 88, 1210, 1480, 1693.

Abl. *panani*, 847, 1054 (*-pē<sup>h</sup>*), 1372 (*-khō<sup>ta</sup>*), 1682 (*-kin<sup>i</sup>*), 1871 (*-bāpath*).

Plur. nom. *panan<sup>i</sup>*, 94, 238, 438, 1695, 1736, 1888.

Dat. (and dat.-acc.) *pananēn*, 209 (*-pē<sup>h</sup>*), 1416, 1553, 1755, 1856 (*-manz*), 1920.

Gen. *pananēn*, 1623.

Fem. sing. nom. *panān<sup>i</sup>*, 18, 202, 513, 62, 643, 850, 969, 1051, 1439, 47, 1517, 41, 82, 1778, 85, 1804.

Dat. (or dat. acc.) *panānē*, 102 (*-brōn<sup>h</sup>*), 40 (*-manz*), 334 (*-sū<sup>ty</sup>*), 1231 (*-manz*), 1460 (ditto), 1520 (*-pē<sup>h</sup>*), 1708, 12 (*-pē<sup>h</sup>*), 1832 (*-manz*).

Gen. *panānē*, 86, 1010, 1514.

Abl. *panānē*, 187 (*-sū<sup>ty</sup>*), 210 (*-pē<sup>h</sup>*), 317 (*-kin<sup>i</sup>*), 847 (*-mūjñb*), 1102 (*-sū<sup>ty</sup>*), 1425 (*-mūjñb*).

Plur. nom. *panānē*, 1212, 1600.

PAP, conj. 3 (II past part. *papyōv*), to be or become ripe; inf. *phal hyotun papun<sup>u</sup>*, the fruit is beginning to ripen, 1543; conj. part. *papith*, 180.

pāp, decl. 1 (nom. sing. and plur. *pāph*), sin, wickedness, a fault, an offence, a blameworthy action, 199, 441, 656, 705, 952, 1013, 1238, 64, 1656; sing. dat. *pāpas-kun*, (inclination) to sin, 1403; gen. *pāpuk<sup>u</sup>*, 122, 769; abl. *pāpa-rost<sup>u</sup>*, free from sin, blameless, 200, 706, 956; *pāpa-kin<sup>i</sup>* (sorry) for an offence, 1682; *pāpa-warōi*, (hate nothing) except sin, 851. (11.

Cf. *gunāh*, *ōb*, and *takhsir*.)

par (1), decl. 1, a feather; plur. nom. *par*, 752.

PAR (2), conj. 1 (I past part. *por<sup>u</sup>*; II past part. *paryōv*), to read, to study;

inf. nom. *parun*; dat. *paranas-kun*, (inclined) towards reading, 128; *paranuk<sup>u</sup> rab<sup>th</sup> karun*, to practise reading, 21; *paranas-manz*, in reading, 165, 1294, 1556; gen. *paranuk<sup>u</sup> hadd*, the extent of (their) learning, 681; *paranūch<sup>u</sup> yēh<sup>h</sup>*, a desire to study, 925; abl. *parana-sūty*, (pleased) by reading, 1572; forming passive, *chhu-na parana yivān*, (the writing) cannot be read, 1053; *chhuh parana yivān*, it is legible, 1336; conj. part. *hēkaw-a parith*, can we read, 1059; pres. masc. sing. 1 *chhus parān*, 1143, 1431; 3 *chhuh parān*, 1465; plur. 3 *chhih parān*, 1734; I past part. forming past tense, with suffix of ag. 3rd person sing. *porun*, he read, 595; perf. masc. sing. 2, with interrog. suff. *chhu-yē por<sup>u</sup>-mol<sup>u</sup>*, hast thou read, 872, 1195; fem. (ditto) *chhē-yē pūr<sup>u</sup>-mū<sup>u</sup>*, hast thou read (a fem. thing), 1275; periphrastic past conditional *yēduwai mē āsihē por<sup>u</sup>-mol<sup>u</sup>*, if I had read, 1357; fut. sing. 2 *parakh*, 1708; plur. 1 *paraw*, 300; imperat. sing. 2 *par*, 222.

**PĀR**, conj. 1 (I past part. *pōr<sup>u</sup>*; II past part. *yōv*), to make complete, finish, perform; to arrange the hair; imperat. sing. 2 *mas pār*, comb (your) hair, 348.

*paradish*, decl. 1, a foreign country; sing. dat. *-dīshēs*, 764; cf. *dīsh*.

*paralūk*, decl. 1 (nom. sing. and plur. *-lūkh*), the other world, the next world; sing. dat. *paralūkas-manz*, in the next world, 841. (H.)

*Paramēshwar*, decl. 1, God, 434, 884, 1008, 1557; sing. dat. *-waras*, 139 (for acc.), 945; *-waras-nishē*, as compared with God, 962; (fearing) God, 650, 710, 841, 1914; gen. *-wara-sond<sup>u</sup>*, 29, 203, 1422, 1809, 51, 1918, 21; ag. *-waran*, 433; nom. with emph. *y*, *Paramēshwar-iyy*, verily God, 1835. (H. Cf. *Khudā*.)

**PARANĀW**, conj. 1 (I past part. *paranōw<sup>u</sup>*), to cause to read; to teach; infin. dat. *chyōnis paranāwanas-manz*, in thy instruction, in teaching thee, 1595; gen. *paranāwanuk<sup>u</sup> tarikh*, the method of education, education as a science, 614; pres. masc. plur. 3 *chhih paranāwān*, they teach, 1771.

*paranda*, decl. 1, a small boat, a pinnace, 1330.

*pāray*, decl. 4, a public proclamation, notice, advertisement, 321.

*parbut*, decl. 1 (sing. nom. *parbuth*, dat. *parbatas*; plur. nom. *parbath*, dat. *parbatan*), a mountain, a range of mountains, 1183; sing. dat. *parbatas-pēh*, upon the mountain, 109; plur. nom., 869, 907. (H.)

*parhēz*, decl. 1, abstention; abstemiousness, temperance, continence; caution, moderation; sing. nom. *dinūga-nishē parhēz karun<sup>u</sup>*, to abstain from pride, 1390; *nākāragiyē-handis parhēz karanas-manz*, in avoiding wickedness, 1869; sing. abl. *nā-parhēza-girī*, incontinence, intemperance, 976; *as<sup>4</sup> gaṭhaw parhēza-kinī rōzanī*, we ought to remain with caution, we ought to be cautious, 286.

*paripūrṇ*, adj., filled; full (of a flood or tide), 745. (H.)



*Parwardagār*, decl. 1, the Cherisher, the Provider, Providence; sing. gen. -*gāra-sonḍu*, 1422.

*parwarish*, decl. 4, fostering, support; *chhuh parwarish karān*, he supports, 1755.

*PARZANĀIV*, conj. 1 (I past part. *parzanōw*), to recognize, understand, grasp (the meaning of anything); pres. masc. sing. 2 interrog. *chhukh-a parzanāwān*, 828.

*pāsa*, decl. 1, the page of a book; sing. dat. *pāsas* (for acc.), 222; *kath pāsas-manz*, on what page?, 1269.

*pasand*, adj., ind., approved, preferable, choice, 1373; *pasand karun*, to approve of, 95; *pasand yin*, to suit (a person, dat.), 1746.

*PASHI* (1), conj. 3 (II past part. *pashyōv*), to repent, be sorrowful; past cond. sing. 1 *pashēhō*, 1502.

*pash* (2), decl. 1, the thatch. or roof, of a house, 1407, 1549; *pash din*, to thatch, 1783.

*pashis*, see *posh*.

*PASHP*, conj. 3 (II past part. *pashpyōv*), to drip, ooze; pres. masc. sing. 3 *chhuh pashpān*, 202.

*pata*, adv. and postpos.

(a) Adv., afterwards, hereafter, 868, 1501, 2; *yin pata*, to go after, to follow; *yima-y pata* (suff. of 2nd pers. sing. dat.), I will follow thee, 755.

(b) Postpos. governing the abl. case, or (in the case of masculine living beings in the sing. number) optionally the dat. Thus (abl.) *rag mukarana pata*, after opening a vein, 201; *aki rēla pata*, after a month, 1178; *dōyini rēla pata*, after next month, 1234; *aki hapla pata*, after a week, 1897; similarly *tawa-pata*, after that, afterwards, 857; (dat.) *tas pata*, (run) after him, 1558.

*patang*, decl. 1, a kite (the toy), 1017.

*patar*, decl. 1 (nom. sing. and plur. *pathar*), a leaf (of a plant); a leaf of paper, a letter. In composition this word sometimes takes the feminine form *patr*, and, when it means 'the leaf of a plant', the masculine form *wathar*; *khath-pathar*, correspondence, 416; *kushēla-pathar*, a letter of good news, hence, politely, a letter, 1471; *prasāda-pathar*, a letter of recommendation, a certificate, 292; plur. nom. *pathar*, leaves of plants, 1553; *nēchha-patr*, decl. 3, an almanac, 69. No example of the use of *wathar* occurs in the sentences, but we may quote *kāka-wathar*, spinach-leaves, as an example.

*pataulākan*, adv., in the end, finally, 562.

*path*, adv. and postposition.

(a) As an adv., behind, after; in the end, ultimately, 1555; *path rōzun*, to remain behind, be detained, 404; hence metaphorically, to

abstain (*nishē*, from), 8; *gaṣhanas path rōzun*, to avoid going, get out of going, 136; *path thawun*, to cause to abstain, to dissuade, 560; *path trāwun*, to leave behind, 1831; *path kāli*, in former times, formerly, 689, 1272; *path-kun*, in former times, formerly, 668; but *path-kun rūd<sup>u</sup>-mot<sup>u</sup>*, remained behind, omitted (in copying), 1245.

(b) Postpos. only noted in the phrase *dōha-path-dōha*, day after day, day by day, daily, 482.

*pathar*, adv., on the bare floor, on the ground, 154.

*pathur*, decl. 1 (sing. dat. *patharas*; plur. nom. *pathar*), the floor of a room, the bare floor, 747; sing. dat. *patharas-pēh*, on the bare floor, 154.

*pat<sup>i</sup>*, adv., behind; *pat<sup>i</sup> t̄anun*, to cause to enter behind, to prevent, 1387.

*patimē*, &c., see *patyum<sup>u</sup>*.

*pat<sup>u</sup>,<sup>u</sup>*, see *pat<sup>ar</sup>*.

*pātyuk<sup>u</sup>*, see *pōt<sup>u</sup>*.

*patyum<sup>u</sup>*, adj. (sing. dat. *patimis*, and so on; fem. nom. *patim<sup>u</sup>*, and so on), last, final, latest, 729, 1348; *brūnthyum<sup>u</sup>* . . . *patyum<sup>u</sup>*, former . . . latter, 771; masc. sing. dat. *patimis vēlas-manz*, last month, 678; *patimi warihē*, last year, adv., 415; *patimi hafta*, last week (adv.), 941; fem. sing. abl. *patimi t̄andrawāri*, on last Monday, 671; *patimi bañwāri*, on last Tuesday, 1036.

*paṣh*, decl. 4 (sing. dat. *paṣhi*), belief, trust, confidence, assurance; *mē chhēh paṣh*, I am convinced, 409, 1825; *mē chhē-na paṣh*, I am not sure (that), 1757; *mē chhēh tamich<sup>u</sup> paṣh*, I am certain of it, 291; *paṣh kariññ<sup>u</sup>*, to believe; *kara na-bananīyēs* (sing. dat.) *paṣh*, I shall believe an impossibility, 914; to put trust (on = *pēh*), 384, 693, 1823; *paṣh thawūññ<sup>u</sup>*, to be assured, certain, 118; to put trust (on = *pēh*), 505, 1824, 66.

*paṣh<sup>i</sup> lōz<sup>u</sup>*, decl. 3 (sing. dat. *-lāzē*, and so on), hospitality; —*kariññ<sup>u</sup>*, to show hospitality, 882.

*pavit<sup>r</sup>*, adj., ind., holy, 884. (H.)

*pay*, decl. 1, a person's address, the name of the place where he lives, 32, 708. (H.)

*PAZ*, conj. 3 (II past part. *pa:yoṽ*), to be true, to be proved to be true; to be fit, proper. In the latter sense it is used exactly like the verb *GAṬH* (1), q. v. for examples. The root *PAZ* may be substituted in every case. As in the case of *GAṬH* (1), when used in this sense, the future has the force of a present. Examples occurring in the sentences are (fut. sing. 3, with neg.) *as<sup>r</sup> pa:zi-na dimāg karun<sup>u</sup>*, doing conceit will not be proper for us, we should not show conceit, 372; *pa:zi-na m<sup>r</sup> na-mānun<sup>u</sup> karun<sup>u</sup>*, I should not disobey, 1872.

*pazar*, decl. 1, truth; sing. abl. *sēzara-pazaru-kin<sup>i</sup>*, with straightness and truth, honestly, 473.



*pač<sup>i</sup>, pači*, see *poz<sup>u</sup>* (1).

*pač<sup>i</sup>yōr<sup>u</sup>*, adj. (fem. -yōr<sup>u</sup>), truthful, hence, upright, (of a judge), 906; sincere, 1652.

*PĚ*, conj. 3, irreg. [inf. *pyon<sup>u</sup>* (*pēun* or *pyun* is not used), sing. dat. *pēnas*, gen. *pēnuk<sup>u</sup>*, &c.; fem. *pēn<sup>u</sup>*; conj. part. *pēth*, having fallen; freq. part. *pē pē* or *pēth pēth*, having fallen frequently; pres. part. *pēwān*; II past part. *pyōv* or *pyauv*, plur. *pēy*; fem. sing. and plur. *pēyē*; III past part. *pēyōv*, plur. *pēyēy*; fem. sing. and plur. *pēyēyē*; IV past part. *pēyāv*; fut. sing. 1 *pēma*, 2 *pēkh*, 3 *pēyi*; plur. 1 *pēmaw*, 2 *pēyiw*, 3 *pēn*; imperat. sing. 2 *pēh*, 3 *pēyin*; plur. 2 *pēyiw*, 3 *pēyin*; polite, sing. 2 *pēta*, 3 *pēy<sup>i</sup>tan*; plur. 2 *pēy<sup>i</sup>tanw*, 3 *pēy<sup>i</sup>tan*; past cond. sing. 1 *pēmahō*, 2 *pēhōkh*, 3 *pēyihē*; plur. *pēmahōw*, 2 *pēy<sup>i</sup>hōw*, 3 *pēhōn*], to fall, 339 (of rain), 862 (my foot fell on it, I trod on it), 923 (of rain), 1331, 1455 (of rain), 1631 (of rain), 1827, 1932 (of rain); to be laid (of the foundations of a house), 775; to happen, 779; (of expense) to be incurred, 902; to fall to a person's lot, to be incumbent on him, e.g. *pēyi mē karun<sup>u</sup>*, doing will fall to me, I shall have to do, 871; similarly, 732, 67, 981, 2, 1225, 1300. The perfect participle *pyō-mot<sup>u</sup>* (plur. *pyē-mat<sup>i</sup>*; fem. sing. *pyē-mūš<sup>u</sup>*), fallen, is used to mean 'lying down'. Thus, 172 (lying on, or confined to, bed), 315 (rubbish lying on the ground), 467 (fallen, or lying, in the darkness of ignorance); *wasith pyon<sup>u</sup>* (= Hindī *gir pārnā*), to fall down, 695, 763, 1054, 69, 1407, 1549, 1883.

The following forms occur in the specimens:—conj. part., 695, 1054, perfect part., 172, 315; masc. plur., 467; pres. masc. sing. 3 *chhuh pēwān*, 1455, 1631; II past part., making past tense; masc. sing. 3, 763, 75, 862, 923, 1069, 1549, 1932; plur. 3, 1827; fem. sing. 3, 1883; fut. sing. 3, 339, 732, 79, 871, 902, 1225, 1407; with suff. of dat. of 2nd pers. sing. *pēyi-y*, 767, 981, 2, 1300; past cond. sing. 1, 1331.

*pēch*, decl. 1 (nom. sing. and plur. *pēchh*), a screw, 726.

*pēma*, *pēmahō*, see *PĚ*.

*pēsh*, adv. in front; *āv asē pēsh*, he came to meet us, received us, met us, 1352; *mukaddīma sapadī pēsh*, the case will become in front, will be put up, will come on, take place, 1819.

*pēth*, see *PĚ*.

*pēth*, postpos. governing dat., on, upon, equivalent to the Hindī *par*, as in *arziyē-pēth*, (signature) on the petition, 950; *bat<sup>h</sup>is-pēth*, on the river bank, 570, 612; *dōsi-pēth*, on the wall, 439; *gāsai-p.*, on the grass, 518; *gugūstalis-p.*, on a swing, 1769; *guris-p.*, on the horse, on the pony, on horseback, 701, 1353, 1539; *hōnjē-p.*, on the bill of exchange, 631; *hēri-p.*, on the ladder-stairs, 1707; *kākazan-p.*, (ink-blots) on the papers, 209; *kalas-p.*, on the head, 163, 274; *khataś-p.*, (a seal) on the letter

1587; *khōrē-p.*, on the heel, 862; *kōhas-p.*, upon the mountain, 109; *mēzas-p.*, on the table, 1044; *nāwi-p.*, on the ship, on board, 1286; *panan-p.*, (writing) on leaves, 1740; *patharas-p.*, on the floor, 154; *takhtas-p.*, on a throne, 1787; *tath-p.*, (a mark) on it, 1131; *wathararis-p.*, on the bed, 172; *zamīni-pēṭh*, on the ground, 180, 1069.

We also find it in various wider meanings, as in *kulis-pēṭh*, (climbing) up a tree, 333; *akh akis-p.*, (they snarled) at each other, 1671; (they tumbled) one over the other, 1827; *timan-p.*, (authority) over them, 946; *tas-p.*, (a victory) over him, 165; *dushmanas-p.*, (victorious) over the enemy, 1262; *naukaras-p.*, (he left everything) to his servant, (i. e. did nothing himself), 1051; *tas-p.*, (an accusation) against him, 20, 1412; *mē-p.*, (the burden rests) upon me, 252; (a claim) upon me, 500; (a favour) done to me, 820; *ē-p.*, (a fine imposed) upon thee, 1061; *sārēniy-p.*, (barks) at every one, 156; *gariban-pēṭh*, compassion (shown) to the poor, 304; *prath kāsī-p.*, (injustice) towards every one, 955; *asē-p.*, (kindness) to us, 1015; *dōkha-vēṭen-p.*, (pity) on the afflicted, 1332; *wananas-p.*, (confidence) in what is said, 384, 693; *tath-p.*, (trust) in that, 1823; *tas-p.*, trust in him, 1824; *ē-p.*, (trust) in thee, 1866; *kathi-p.*, (discussion) concerning a subject, 99; (agreement) to a proposal, 391; (consideration) on the matter, 910; *mālas-p.*, (a claim) on the property, 327; *tath-p.*, (contented) with that, 400; *asbābas-p.*, (a customs drawback) on the goods, 581; *tajwīzas-p.*, (objections) concerning or against a plan, 772; *chyōnis wananas-p.*, (I comply) according to what you say, 915; *kath yēṭhi-p.*, with what intention, 1435; *chālī-p.*, (rebuke) concerning (this) conduct, 1508; *salāhas-p.*, (they laugh) at advice, 1540; *yīṭhi-p.*, (firm) in purpose, 1520, 1712; *sahas-p.*, (fired) at a leopard, 1171; *mārkhōras-p.*, (shot) at the wild goat, 1636; *maṣh<sup>h</sup>rabas-p.*, in error, mistaken, 653.

It sometimes signifies 'in' or 'at', as in:—*dālānas-pēṭh*, (put it) in the hall, 335, 1028; *darwāzas-p.*, at the door, 175; *kāmē-p.*, (a successor) in a post, 1743.

It signifies motion towards in *gāmas-pēṭh*, (the way) to the village, 1289; *guzaras-p.*, (go) to the custom-house, 458; *kot<sup>u</sup>-p.*, whither (does the road go), 1042; *khazānas-p.*, (go) to the treasury, 1817; *wānas-p.*, (go) to the shop, 218.

*pēṭha*, postpos., governing abl. case, from on (= Hindi *par-sē*), as in *guri pēṭha*, (to fall) from on a horse, 695, 1054; *kitābi-pēṭha*, from on the book, 210.

Commonly used as a postpos. of the abl. meaning 'from' as in, *'ḍkachyāra-pēṭha*, from childhood, 312, 942; *chīna-p.*, from China, 314; *yīṭi-p.*, from here, 561; *arī-p.*, from even to-day, 1068; *shahara-p.*, (coming) from the city, 1108; *palīyāri-p.*, leaped from (i. e. over) the railings, 1045.



Often used to indicate time or duration of time in the past, as in *dahi warihē-pētha*, for the past ten years, 1614; *kēh-wakta*-(or *kāla*-)*p.*, of late, lately, the other day, 648, 923, 32, 65; *kēsau dōhau-p.*, of late, 153, 171, 1545; *kūtyau dohau-p.*, since how many days, 1608; *mainai wakta*-(or *kāla*-)*p.*, a short time ago, 1382; *sēthāh wakta*-(or *kāla*-)*p.*, from a long time, 322, 64; *yūš<sup>u</sup> wakta*-(or *kāla*-)*p.*, from a long time, 1641.  
*pēh<sup>i</sup>*, postpos. governing the dat. or the abl. case (the same in meaning as *pēth<sup>u</sup>*), on, upon, over; (with dat.) *brāndas-pēh<sup>i</sup>*, over the verandah, 97; (with abl.) *āba*-(or *pāñi*-)*pēh<sup>i</sup>*, upon the water, 745, 1759.

*pēyi*, see *PĒ*.

*phailwān*, adj., ind., strong, brave, valiant, valorous, 214.

*phal*, decl. 1, a fruit, 22, 197, 207, 662, 716, 21, 56, 1252, 1345, 1543, 1687; a result, 1501, 28, 9, 1867; an inference (from something said), 943; profit, advantage, benefit, 42, 795, 1538; with emph. *y*, *phaliy*, 716; sing. gen. *phaliūch<sup>u</sup> wummēd*, the expectation (fem.) of fruit, 207; abl. *phalu-hanā*, a little fruit, some fruit, 721; plur. nom. *phal*, 1252; *phala-sōw<sup>u</sup>*, adj. (fem. -*sōw<sup>u</sup>*), fruitful, fertile, 720, 1677 (both fem. nom.).

*phamb*, decl. 1, cotton; sing. gen. *phambūch<sup>u</sup> dūr<sup>u</sup>*, a bale (fem.) of cotton, 149.

*phāsi dīn<sup>u</sup>*, to hang a person, to execute, 671.

*PHAT*, conj. 2 (I past part. *pho<sup>u</sup>*, plur. *pha<sup>i</sup>*; fem. *phū<sup>u</sup>*, plur. *phachē*; II past part. *phachyōv*), to be split, 602 (ears split by noise); to burst, 254; to be cut (of the skin of the head), 763; to sink in water, 1655; to be stuck (in mud), 1733; pres. masc. plur. 3 *chhih phatān*, 602; fem. sing. 3 *chhēh phatān*, 1655; I past masc. sing. 3 *pho<sup>u</sup>*, 1733; with suff. 3rd pers. dat. *pho<sup>u</sup>-s*, 763; past cond., with suff. of 3rd pers. plur. dat. *pha<sup>i</sup>hē-kh*, it would have burst for them, 254.

*phēkis*, see *phyok<sup>u</sup>*.

*PHĒR*, conj. 2 (I past part. *phyūr<sup>u</sup>*, plur. *phīr<sup>i</sup>*; fem. *phīr<sup>u</sup>*, plur. *phērē*; II past part. *phēryōv*), to walk about, wander, 205, 704, 830, 1313, 1716; to be prevalent (of a disease), 1386, 1423; to travel in a country, 1814.

Inf. sing. gen. *phēranuk<sup>u</sup>*, 830, 1313; abl. *phērana-siūty*, from walking about, 704; conj. part. *phīrith*, frequently used as an adverb meaning 'back again', as in *phīrith anun*, to bring back, 1558; *phīrith dīn<sup>u</sup>*, to give back, return, refund, 1486; *phīrith yin<sup>u</sup>*, to come back, return, 1159, 1532, 1897; or in *āv phīrith tayār karana*, (the house) was rebuilt, 1470; pres. masc. sing. 3 *chhuh phērān*, 1716, 1814; I past masc. sing. 3 *phyūr<sup>u</sup> shaharas*, he walked about the city, 205; I perf. part. sing. 3 masc. *chhuh nākāragiyē-kun phyūr<sup>u</sup>-mol<sup>u</sup> rōzān*, is inclined to evil, 858; fem. *chhēh phīr<sup>u</sup>-mūš<sup>u</sup>*, (the disease) is prevalent, 1386, 1423.

*phēran*, decl. 1, a cloak, overcoat, 335; *phēran pairāwun*, to clothe (the naked), 338.

*PHIR*, conj. 1 (I past part. *phiyur<sup>u</sup>*, plur. *phiri<sup>i</sup>*; fem. *phiri<sup>u</sup>*, plur. *phirē<sup>i</sup>*; II past part. *phiryōv*), to turn over (pages), 1828; to turn over in one's mind, to call to memory; to turn over, or pour, from one vessel to another; imperat. sing. 2, with suff. 3rd pers. sing. acc. *phiru-n*, 1828.

*PHIRANĀW*, conj. 1 (I past part. *-nōw<sup>u</sup>*, fem. *phiranōw<sup>u</sup>*, 321), to cause to go round, to circulate a notice or the like.

*phiri<sup>i</sup>*, see *PHIR*.

*phiri<sup>i</sup>*, see *PHĒR*.

*phiri*, an adv. signifying repetition or 'times'. It is really the abl. sing. of a fem. noun, and is hence suffixed to adjectives in the fem. sing. abl., as in *prath rēta aki phiri*, once a month, 1773; *dōyi phiri*, twice, 165, 1636; *kūti phiri*, several times, 1192; see *kūṭ<sup>u</sup>*.

*phirith*, *phir<sup>u</sup>*, see *PHĒR*.

*phir<sup>u</sup>*, see *PHIR*.

*phōk*, decl. 1 (nom. sing. and plur. *phōkh*), a puff; *phōkh dīn<sup>u</sup>*, to blow, to puff, to blow (off dust), 210.

*PHŌLL*, conj. 2 (I past part. *phōll<sup>u</sup>*, fem. *phōjj<sup>u</sup>*; II past part. *phōjjyōv*), to expand (as a flower, &c.), to bloom (actually or figuratively); fut. sing. 3 *phōlli*, 208. The noun of agency, *phōllawun<sup>u</sup>*, is used adverbially in the phrase *gāsh phōllawun<sup>u</sup>*, at dawn, 469.

*PHŌLLAW*, conj. 1 (I past part. *phallow<sup>u</sup>*), to cause to bloom, hence, to expand, distend; conj. part. *phōllawith*, 562.

*phol<sup>u</sup>*, decl. 2, a suffix meaning 'a little' as in *dā-phol<sup>u</sup>*, a little rice. In the plural it means 'grains' as in *mōkhṭa-phal<sup>i</sup>* (plur. nom.), grains of pearls, i. e. pearls, 996.

*phōr<sup>u</sup>,<sup>u</sup>*, decl. 3, a small basket; sing. dat. *phōr<sup>a</sup>rē-man<sup>z</sup>*, in a basket, 161.

*PHUṬ*, conj. 2 (I past part. *phuṭ<sup>u</sup>*, plur. *phuṭ<sup>i</sup>*; fem. *phuṭ<sup>u</sup>*, plur. *phuchē<sup>i</sup>*; II past part. *phuchyōv*), to be broken, 807, 35, 1554; to be cracked (of a pot), 431; I past masc. sing. 3 *phuṭ<sup>u</sup>*, 835; fem. *phuṭ<sup>u</sup>*, 1554; perfect part. *phuṭ<sup>u</sup>-mōl<sup>u</sup>*, 431; fut. sing. 3 with suff. of 2nd pers. sing. dat., *phuṭi-y*, it will break for thee, i. e. it will break in your hands, 807.

*PHUṬ<sup>A</sup>R*, conj. 1 (I past part. *phuṭ<sup>a</sup>r<sup>u</sup>*), to break open anything; conj. part. *phuṭ<sup>a</sup>rith*, 1699.

*PHUṬ<sup>A</sup>RĀW*, conj. 1 (I past part. *-rōw<sup>u</sup>*), to break anything, 1054, 1210; to break open, burst open, 233, 55, 1012; conj. part. *phuṭ<sup>a</sup>rōwith*, 233, 55; I past part. forming past tense, 1054, 1210; imperat. sing. 2 *phuṭ<sup>a</sup>rāv*, 1012.

*phuṭ<sup>u</sup>,<sup>u</sup>*, decl. 3, a parcel. bundle, package, 251, 1268, 77.



PHYĀR, conj. 1 (I past part. *phyōr<sup>u</sup>*), to strain; imperat. sing. 2 *kaparas-manz phyār*, strain through a cloth, 1723.

*phyok<sup>u</sup>*, decl. 2, the shoulder; sing. dat. *phēkis-pēh*, on the shoulder, 1637.

*phyur<sup>u</sup>*, see PHIR.

*phyūr<sup>u</sup>*, see PHĒR.

PIH, conj. 1 (I past part. *pyuh<sup>u</sup>*, plur. *pih<sup>i</sup>*; fem. *pish<sup>u</sup>*, plur. *pishē*;

II past part. *pishyōv*), to grind (wheat, &c.); imperat. sing. 2 *pih*, 823, 1155.

*pīpa*, decl. 1, a cask, a barrel, 789; sing. dat. *pīpas-manz*, in a barrel, 278; plur. nom. *pīpa*, 157.

*pīr<sup>u</sup>*, decl. 3 (sing. dat. *pīr<sup>u</sup>*), a stool, a low chair, 295.

*pōkta*, adj., ind., thorough, 'pucka'; deliberate (of an opinion), 493;

*pōkta-pōh<sup>i</sup>*, thoroughly; *pōkta-pōh<sup>i</sup> yishun*, to wish thoroughly, to be determined, 517.

*pōlād*, decl. 1, steel; sing. abl. *pōlāda-nishē*, from steel, 744.

POND, conj. 1 (I past part. *pōnd<sup>u</sup>*, plur. *pōnd<sup>i</sup>*; fem. *pōnz<sup>u</sup>*, plur. *pōnza*;

II past part. *pōnzōv*. This verb is impersonal in the tenses formed from the past participles. Thus *pōndu-n*, it was sneezed by him, he sneezed), to sneeze; pres. sing. masc. 2 *chhukh pōndān*, thou art sneezing, 1673.

*pōn<sup>i</sup>*, see *pān*.

*pōn<sup>i</sup>*, see *kālā-pōn<sup>i</sup>*.

*pōnt* or *pānt*, card., com. gen. plur. (nom. *pōnt* or *pānt*, dat. *pō(ā)ntān*, ag.

*pō(ā)ntān*), five; plur. nom. masc., 703, 805, 1109; fem., 97; *pōnt hath* (277, 1566), *pānt hath* (75, 972), five hundred; dat. *pāntān warihēn-kyut<sup>u</sup>* (took a house) for five years, 1047; gen. *pōntān mōharan-hiinz<sup>u</sup>* *hīl<sup>i</sup>*, a purse of five *ashrafis*, 1436.

*pōñ<sup>u</sup>*, decl. 2 (sing. dat. *pōñis*, gen. *pāñuk<sup>u</sup>*, ag. *pōñ<sup>i</sup>*, abl. *pāñi*; plur. nom.

*pōñ<sup>i</sup>*, dat. *pāñēn*, ag. and abl. *pāñau*. When this word is the first member of an appositional compound it becomes *pā*; for examples see below.

When it is the second member of such a compound it becomes *wōñ<sup>u</sup>*, as in *Vētha-wōñ<sup>u</sup>*, water of the Vēth or Jehlam), water, 1034, 1263, 1926; sing. dat., 1314; *pōñis-manz*, in water, 1188; gen. *pāñi*-(for *pāñiki*) *la wōwaki badalana-pukhy*, for change of water and air, i. e. for change of climate, 297 (here *pāñi(ki)* is masc. sing. abl. of *pāñuk<sup>u</sup>*; the *ki* is omitted as it occurs in *wōwaki*); abl. *pāñi-pēh<sup>i</sup>*, 745 (the ship will go along) on the water, 1759 (floating) on the water; *pāñi-sūty*, (fill) with water, 728; in composition, *pā-gol<sup>u</sup>*, a draught of water, 579; *pā-hand*, fem., a little water, some water, 160, 883, 1447, 1705. (H. Cf. *āb*.)

*pōpī*, decl. 1 (sing. dat. *pōpiyēs*, and so on), one who is blameworthy, a criminal, 198; sing. dat., 1004. (H.)

*pōr<sup>u</sup>*, decl. 2, a direction, as in *hēryum<sup>u</sup> pōr<sup>u</sup>*, the staircase direction, the

upper rooms of a house, 1855. The ag. case *pör<sup>i</sup>* is used to form adverbs of direction, as in *kami-pör<sup>i</sup>* or *ka-pör<sup>i</sup>*, in or from what direction; *śōwā-pör<sup>i</sup>* or *śō-pör<sup>i</sup>*, in the four directions, on all sides, 907.

PÖSH (1), conj. 2 (I past part. *pūsh<sup>u</sup>*, plur. *pūsh<sup>i</sup>*; fem. *pūsh<sup>u</sup>*, plur. *pōsh<sup>e</sup>*; II past part. *pōshyōv*), to be victorious, prevail against (with dat. of object); pres. masc. plur. 1 *shē<sup>a</sup>ras chhi-na as<sup>i</sup> pōshān*, we do not prevail over the enemy, 1262.

*pōsh* (2), decl. 1, a flower, a blossom, 1666; sing. gen. *pōshuk<sup>u</sup>*, 1194; *pōshēk<sup>i</sup> byōl<sup>i</sup>*, the seeds of the flower, 1688; plur. nom. *pōsh*, 207, 743, 9. 825, 1384; dat. *pōshēn*, 1667; gen. *pōshēn-handi mōshka-sūty*, through the fragrance of the flowers, 1308.

*pōshāk*, decl. 1 (nom. sing. and plur. *pōshāk<sup>h</sup>*), dress, clothing; sing. gen. *pōshākūch<sup>u</sup> fikir<sup>u</sup>*, thought about clothing, 584; *pōshāk<sup>h</sup> pairun*, to put on one's clothes, to dress, 585.

*pōsh<sup>u</sup>*, decl. 2, a beast, an animal as distinct from mankind, 167; sing. dat. *pashis*, 1467. (H. Cf. *haiwān*.)

*pōth<sup>a</sup>r*, decl. 1, acting (in a drama), hence imposition, cheating, 913; *pōth<sup>a</sup>r karanwōl<sup>u</sup>*, an impostor, 916.

*pōth<sup>e</sup>*, *pōthi*, see *pūth<sup>i</sup>*.

*pōth<sup>i</sup>*, adv., used in conjunction with other words to indicate manner. *pōthin* is also used, but does not occur in the sentences. In the case of declinable words it is usually (but not always) added to the agent case, or to the agent case masc. sing. of the genitive. When added to adverbs of manner, its signification is purely pleonastic. Examples of the use of *pōth<sup>i</sup>* are as follows:—

(a) Added to adverbs of manner, *kētha-pōth<sup>i</sup>*, how? 122, 439, 57, 577, 680, 6, 788, 803, 99, 974, 1023, 1138, 1221, 1434; *titha-y-pōth<sup>i</sup>*, in that very manner, 944; even in such a way (that), 459; *wāra-pōth<sup>i</sup>*, thoroughly, 258, 370, 1257; *yitha-p.*, thus, 9, 449, 603, 740, 1099, 1239, 1344, 62, 1506, 22; as (rel.), 944; *yitha-y-p.*, in this very manner, 1126, 1279.

(b) Added to other indeclinable words, *āsān-pōth<sup>i</sup>*, easily, 1336; *fārasī-p.*, in the Persian manner, 1810; *jyān-p.*, well, 238, 1903; *khōsh-p.*, safely (of an arrival), 1562; *pōkta-p.*, thoroughly, 517; *pūra-p.*, in full manner, regularly, 1494.

(c) with ag. case, *paśi-pōth<sup>i</sup>*, truly, assuredly, 119, 200, 1560, 1866; *at<sup>i</sup>-p.*, well, rightly, properly, 1538.

(d) With ag. of genitive *kañē-hand<sup>i</sup> pōth<sup>i</sup>*, like a stone, 900.

(e) Otherwise—*sōkha-sān*, with comfort, comfortably, *sōkha-sān-pōth<sup>i</sup>*, securely, comfortably, 1594. As the nom. sing. masc. of any adjective may be used as an adverb of manner, in the two following, *pōth<sup>i</sup>*, though apparently added to the nom. sing., is really added pleonastically to an



adverb of manner; *līṭh-pōṭhī*, lightly. (of speech) softly, 1905; *sahal-(or sakhāla-)pōṭhī*, easily, 807.

*pōṭh*, decl. 2, silk cloth; sing. gen. *pāṭyukh kār-khāna*, a silk manufactory, 1648.

*poz*<sup>u</sup> (1), adj. (fem. *pūc*<sup>u</sup>), true, not false (of a statement or occurrence), 50, 64, 119, 130, 409, 1419, 1611, 1825; as subst., the truth, 374, 604; real, true, not imaginary, not imitation, 596; true, correct, 931, 1405 (of pronunciation); true, honest, just, 1296; with emph. *y*, fem. sing. nom. *pūc-y*, true indeed, 1309; *poz*<sup>u</sup> *mānun*, to consider as true, believe, credit, 178, 435; masc. sing. ag. *pazi pōṭhī*, assuredly, certainly, without doubt, 119, 200, 1560, 1866; abl. *pazi-khōta*, (more) than the real amount, (more) than was due, 501; *pazi pazi* = Hindi *thīk thīk*, exactly, really, 1389; fem. sing. nom., 130, 596.

*poz*<sup>u</sup> (2), conj., but, 242, 93, 481, 616, 43, 1063, 1171, 1192, 1216, 80, 1306, 1636, 79.

*prabāt*, decl. 1 (nom. sing. and plur. *prabāth*), morning, dawn; gen. *prabātuk* *harwāh*, the morning breeze, 1937 (H.)

*prakār*, decl. 1, manner, kind, 1150, 1746; sing. abl. *kami prakāra*, of what kind, 1442; *kuni prakāra*, of any kind, 647, 1824; *sēṭhāh prakāra*, of many kinds, 718. The old agent case, *prakōrī*, is used as an adv. in *nānā prakōrī*, of various kinds, in different ways, 1260, 1613, 1807; *yimi prakōrī*, of this kind, 1345. (H.)

*prakhōṭ*<sup>u</sup>, adj. (f. *prakhōṭ*<sup>u</sup>), manifest, plain, distinct; with emph. *y*, *prakhōṭ-y*, really manifest, 653; *prakhōṭ karun*, to make manifest, to manifest, display, 120, 601; *prakhōṭ sapadun*, to become manifest, to appear, 88; fem., 601. (H. Cf. *zōhir*.)

*prakhōṭ*<sup>u</sup>, adj., (fem. *-khyōṭ*<sup>u</sup>), celebrated, famous, well known, 916, 1253. (H.)

*prakhōṭ*<sup>u</sup>, adj. (fem. *-khyōṭ*<sup>u</sup>), the same as *prakhōṭ*<sup>u</sup>, 288. (H.)

*prakōrī*, see *prakār*.

*prakrat*, decl. 4 (sing. nom. *prakrath*; dat. *prakrūṭ*<sup>u</sup>, and so on), a man's nature, bodily constitution, health, 396, 855. (H.)

*pramān*, decl. 1, proof, proof or arguments brought forward in a law case, 1406; plur. nom., 100. (H.)

*prān*, decl. 1, the life, the immortal soul of a person, 903.

*prāñc*, see *prōn*.

*prang*, decl. 1, a couch, a seat, 420.

*PRĀR* (1), conj. 1 (I past part. *prār*<sup>u</sup>; II past part. *prāryōv*), to await, wait for, look forward to; pres. masc. sing. 1 *chhus prārān*, 654.

*PRĀR* (2), conj. 3 (II past part. *prāryōv*), to wait. Imperat. sing. 2, *prār*, 585.

*prasād*, decl. 1, favour, grace; sing. abl. *prasāda-patle<sup>n</sup>r*, a letter bespeaking favour, a letter of recommendation, a certificate, 292. (H.)  
*prasan*, adj., ind., satisfied, content, 1573; pleased, gratified, 1343; glad, 806; happy (of the future life), 650, 841; *prasan-mana*, of happy mind, lively in disposition, 1088; *chhukh-a t<sup>th</sup>h prasan*, art thou satisfied? do you consent? 391; *prasan thawun*, to make pleased, to oblige, 1227. (H. Cf. *khōsh* and *rōzī*.)

*prasanatā*, decl. 4, happiness, joy, 840, 1402, 1852. (H.)

*prashn*, decl. 1, a question; *prashn ta wōttar*, question and answer, conversation, 1431; sing. dat. *prashnas*, 1504; gen. *prashnuk<sup>n</sup>*, 82. (H.)

*prath*, a prefix implying distribution, 'each,' 'every.' Sometimes it is employed as a preposition governing either the dative or the ablative case, without difference of meaning. Thus (governing dat.) *prath sub<sup>a</sup>has* (cf. *prath suba* below), every morning, 1353, 1539; (governing abl. case) *prath dōha*, daily, every day, 1465, 1542, 1895; *prath dōha sub<sup>a</sup>has*, every day at dawn, every morning, 1539; *prath ranga*, of every kind, 952; *prath rīta aki phiri*, every month one time, once a month, 1773; *prath tarafa*, in all directions, 321; *prath taraha*, of every kind, 913 (cf. *prath-tarahuk<sup>n</sup>*, below).

Sometimes it is simply compounded, as in *prath-kuni*, everywhere, 1523; *prath-kuni chīzuk<sup>n</sup> bāpār*, business of things of various kinds, 107; *prath-kāh*, every one, 812; each one, 1283; *prath-kāsi-man<sup>n</sup>*, amongst them all, 661; *prath-kāsi-siity*, with every one, 325; *prath-kāsi-hond<sup>n</sup>*, of each, 718; *prath-tarahuk<sup>n</sup> asbāh*, furniture of all kinds, 792 (cf. *prath taraha* above).

Quite independent in its formation is *prath suba*, every morning, 1664 (cf. *prath sub<sup>a</sup>has* above).

*pratigyā*, decl. 4, a resolution, resolve; *p. kariññ<sup>n</sup>*, to resolve, 1522. (II. Cf. *kas<sup>n</sup>d*.)

*pratand*, adj., ind., powerful (of the heat of the sun), 1632. (H.)

*praśār*, decl. 1, imparting, spreading abroad; *p. karun*, to spread abroad or impart (knowledge), 905. (H.)

**PRĀW**, conj. 1 (I past part. *prōw<sup>n</sup>*; II past part. *prāvyyōv*), to obtain, get, 25, 262, 92, 878, 1410, 80, 1742, 1878; to find, come across, 659, 1597; to come across, suffer (a misfortune, &c.), 1165; to receive, 1268; *jīth prāwiiññ<sup>n</sup>*, to gain a victory, to conquer, 165; inf. gen. *panani māl prāwaniich<sup>n</sup> wummēd*, the hope of (your) own obtaining the property, i. e. the hope of your obtaining your property, 1480; fut. pass. part. *prāwun<sup>n</sup>*, fem. *prāwiiññ<sup>n</sup>*, it is to be obtained, 659; pres. masc. sing. 2 *chhukh prāwān*, thou obtainest, 1878; past part. forming past tense; masc. sing., 25, 292 (by me), 878 (by him), 1742 (by us); with suff. of ag.



- 2nd pers. sing. *prāwu-th*, 262; fem. sing. *prōw<sup>u</sup>* or *prōv<sup>u</sup>*, 25, 165, 1165, 1268; fut. sing. 2 *prāwakh*, 1410; plur. 1 *prāwaw*, 1597.
- prawāh*, decl. 1, the stream, current, of a river, 1458. (H.)
- PRAY*, conj. 2 (I past part. *pray<sup>u</sup>*; II past part. *prayyōv*), to be pleasant, pleasing; noun of agency, *prayēwun<sup>u</sup>*; *manas prayēwun<sup>u</sup>*, pleasing to the mind, agreeable, pleasant, 61; (of a breeze) suitable, favourable, 707; fem. *tas prayēwūn<sup>u</sup> kitāb*, a book pleasing to him, a book which he would like, 801; pres. masc. sing. 3 *chhuh asē prayān*, (it) is pleasing to us, we like (it), 1937; with suff. of 2nd pers. sing. dat., and interrog. suff. *chhu-y-ē prayān*, dost thou like (it)? 1380; with neg. suff. *chhu-na mē prayān*, I do not like (it), 756; fem. with suff. 2nd pers. sing. and interrog. suff. *chhē-y-ē prayān*, dost thou like (it, fem.), 1456.
- prayē*, adv., frequently, often, generally, 783; *tarjama prayē shōdan-hond<sup>u</sup>*, a translation generally of the words, a very literal translation, 1086. (H. Cf. *aksar*.)
- prayēshchit*, decl. 1 (nom. sing. and plur. *prayēshchith*; sing. dat. *-chitas*), an atonement, 122. (H. Cf. *kafāra*.)
- prayōzan*, decl. 1, an object for doing anything, a purpose, a reason, 311, 1226; sing. abl. *prayōzana khōt<sup>a</sup>ra*, for (such and such) a purpose, 790. (H.)
- prazāh*, decl. 1, a subject (of a realm); plur. dat. (for acc.) *prazāhan*, 1416. (H.)
- prīm*, decl. 1 (sing. dat. *prīmas*, plur. nom. *prīm*, but plur. dat. *prēman*, ag. *prēman*), love, affection, 1651; sing. abl. *prīma-sūty*, with civility, 1352. (H.)
- PRIĀH*, conj. 1 (I past part. *pryut<sup>h</sup>*; II past part. *prīthōv*), to ask, 677, 1351; I past, *mē pryut<sup>h</sup> tas-nishē*, I asked him, 481; fut. sing. 2 *prīthakh*, 677; imperat. sing. 2 *tas prīth zi*, ask him (what is his name, lit. that what is your name), 110; past cond. sing. 2 *prīthahōkh*, 1351.
- prōn<sup>u</sup>*, adj. (fem. *prōn<sup>u</sup>*), old, ancient, of long standing, 79, 694, 1577, 1600; former, what has occurred previously, 627; fem. sing. nom., 627, 1577; plur. nom. *prān<sup>u</sup>*, 1600.
- prōw<sup>u</sup>*, *prōv<sup>u</sup>*, see *PRĀW*.
- puchh<sup>u</sup>*, in *shrākapuchh<sup>u</sup>*, q. v.
- PÜR*, conj. 1 (I past part. *pūr<sup>u</sup>*; II past part. *pūryōv*), to fill, to satisfy, to fulfil, complete; inf. abl. forming pass. *chhē-na pūrana yiwān*, it (fem.) is not satisfied, 1163; conj. part. *pūrit<sup>h</sup> hēkun*, to be able to fulfil, to be able to complete, 18.
- pūra*, adj., ind., full, complete, 1410, 1825; *pūra-pōth<sup>i</sup>*, in full manner, regularly, with regularity, 1494; *pūra sapadun*, to be fulfilled (of a prophecy, &c.), 790, 1371; to be confirmed (of news), 386; to be

completed (of a period of time), 593; *pūra chhu-na kavān*, he does not perform (his promises), 1306.

*pūrbī*, adj., ind., eastern, oriental; *pūrbī yilm* (or *vidyā*), oriental learning,

1257.

*pur<sup>u</sup>*, adj. (fem. *pur<sup>u</sup>*), full; *khōshiyē-sūty pur<sup>u</sup>*, full of mirth, 1160.

*pūr<sup>u</sup>* (1), see *PŪR*.

*pūr<sup>u</sup>* (2), decl. 2, the east; sing. gen. *pūryuk<sup>u</sup>*, 608.

*pūr<sup>u</sup>* (3), decl. 2, a foot; *pūr<sup>u</sup> tulun*, to raise the foot, hence to step out, quicken one's pace, 1449; *pūr<sup>u</sup> tulunuk<sup>u</sup> sadāh* (*sada + āh*), a sound of raising the feet, the sound of a footstep, a footfall, 1815.

*pūr<sup>u</sup>-mūt<sup>u</sup>*, see *PAR*.

*purush*, decl. 1, a man, a male, 718. (H. Cf. *nar*.)

*PUSHĒRĀW*, conj. 1 (I past part. *push<sup>ē</sup>rōw<sup>u</sup>*), to make over anything; to devote a thing to a certain purpose, 94; to entrust a thing, 986; inf. abl. forming pass. past fem. 3rd sing. *āyē push<sup>ē</sup>rāwana*, 986; perf. masc. plur. 3 *chhīh push<sup>ē</sup>rōw<sup>i</sup>-mat<sup>i</sup>*, 94.

*pusht*, decl. 1, the back (of a chair), 1105.

*pūth<sup>i</sup>*, decl. 3, a book, 15, 191, 369, 614, 8, 87, 800, 1, 928, 1059, 94, 1143, 1208, 1392, 1572, 1778; *lōk<sup>u</sup>-pūth<sup>i</sup>*, a small book, a pamphlet, 1275; sing. dat. *pōthē*, 936 (dat. of possession), 1876; gen. *pōthē-hond<sup>u</sup>*, 131; *pōthē-hond<sup>u</sup> pāsa*, a page of a book, 1269; *p.-hond<sup>u</sup> jild*, a volume of a book, 1514; *p.-hond<sup>u</sup> wanun*, to speak of, or about, a book, 1638, 58; *p.-handi khō<sup>a</sup>ra*, for the book, 1739; abl. *pōthi-nishē*, (a quotation) from a book, 1452; *pōthi-pētha*, from on the book, 210; *pōthi-gara*, a book-room, a library, 506; *pōthi-kut<sup>h</sup>*, a book-room, a library, 1064; plur. nom. *pōthē*, 218, 802, 1600. (H. Cf. *kitāb*.)

*putr*, decl. 1, a son; *rāza-putr*, a king's son, a prince, 1787. (H.)

*pūt<sup>u</sup>*, decl. 3, a board, a plank, 1339; sing. dat. (for acc.) *pachē*, 1576; plur. nom. *pachē*, 809, 997, 1340; *ṭak<sup>i</sup>-pūt<sup>u</sup>*, the rudder of a ship, 1554.

*pūt<sup>u</sup>* (1), decl. 2, in *muñē-pūt<sup>u</sup>*, a kiss, 1017.

*pūt<sup>u</sup>* (2), decl. 2, the young of an animal of the bird kind, a chicken; abl. plur. *pūtyau-sān*, with chickens, 310.

*puṭhy*, postpos., governing either the (a) ablative case, or (b) the masculine singular ablative case of the genitive, and meaning 'for'. Thus, (a) *kami-puṭhy*, for what? why? 190; *kāmi-puṭhy*, for (on) business, 257; (b) *myāni puṭhy*, for me, 412; *shurēn-murēn-handi puṭhy*, for (your) family, 1421.

With the infinitive, it indicates purpose, as in *karana-puṭhy*, for the purpose of doing, in order to do, 239, 665; *badalana-puṭhy*, for change (of air), 297; *wuchhana-puṭhy*, (desire) to see, 512.

*pūz<sup>u</sup>*, see *poz<sup>u</sup>*.

*pyāday*, adv., on foot, 1813.



pyô-mot<sup>u</sup>, see *PE*.

pyon<sup>u</sup>, see *PE*.

pyot<sup>u</sup>, decl. 2, the sharp point (of a needle), 1349.

## R

rub, decl. 4, mud, 1187; sing. dat. *rabi-man<sup>z</sup>*, in the mud, 1733.

rab<sup>u</sup>, decl. 1 (nom. sing. and plur. *rab<sup>u</sup>th*), familiarity, habit, practice, use; *lêkhanuk<sup>u</sup> rab<sup>u</sup>th karun*, to accustom oneself to writing, 21.

râchê, see *RAT*.

RACHH, conj. 1 (I past part. *rochh<sup>u</sup>*; II past part. *rachhyôv*), to protect; to support, provide subsistence for, 1920; noun of agency, *rachhan-wôl<sup>u</sup>*, the guardian (of a ward), 827; fut. (pres. subj.) sing. 3 *rachhi*, 1920.

rad, adj., ind., rejected, wasted, waste (of paper), 253; *rad karun*, to reject, to resist, oppose (an order), 553.

râd, decl. 1, in *nâga-râd*, a fountain; plur. nom. the same, 776.

rafîkat, decl. 4 (sing. nom. *-kath*, dat. *-kûth<sup>u</sup>*, and so on), society, companionship, company, the general society of a place, 417.

rafîk, decl. 1 (nom. sing. and plur. *rafîkh*), a companion, friend, ally, 784.

rag, decl. 1, an artery, a vein; *rag mutarun*, to open a vein, to bleed a person, 201.

rah<sup>m</sup>, decl. 1, mercy, compassion, humanity, 362, 887; *rah<sup>m</sup>-dil*, humane, gentle, 886; *rah<sup>m</sup> karun*, to show compassion, 304, 1146, 1332; *bê-rah<sup>m</sup>*, merciless, inhuman, 951, 1845, 9.

rahdôr<sup>i</sup>, decl. 3, a pass or permit for use on a journey or for transporting goods, a passport, 1284, 8, 1312.

raiyyêl, decl. 1 (nom. sing. and plur. *raiyyêth*), a subject (of a king); plur. dat. *raiyyetan*, 1416.

r<sup>u</sup>kha, decl. 4, a line (in writing or drawing), a scrawl, 580; plur. nom. *r<sup>u</sup>kha*, 651, 1583; plur. dat. *r<sup>u</sup>khan-man<sup>z</sup>*, between the lines, 1689.

RAN, conj. 1 (I past part. *ron<sup>u</sup>*; II past part. *rañôv*), to cook; pres. masc. sing. 3 *chuh ranân*, 410.

randa, decl. 1, a carpenter's plane: sing. abl. *randa-sûty*, with (by means of) a plane, 1339.

rang, decl. 1, colour, 246, 347; paint, 247, 1271; the complexion (of the face), 1274; sing. gen. *ranguk<sup>u</sup>*, 347. The sing. abl. is used to form adverbs of kind, thus *biyê-y rang*, of the wrong kind, 1928; *kami rang*, of what kind? 959; *prath rang*, of every kind, 952; *r<sup>u</sup>ti rang*, of a good kind, excellent, 973; *yêmi rang* . . . *tami-y rang*, of the kind which . . . of that very kind, 1896.

ras, decl. 1, juice (of a fruit), 1005.

*r<sup>ash</sup>*, decl. 4, malice, hate, 642; *r<sup>ash</sup> kariññ<sup>u</sup>*, to be at enmity with a person (with object in dative), 538.

*rasīd*, decl. 1, a receipt, a paper acknowledging receipt, 1472.

*rat*, decl. 1 (nom. sing. and plur. *rāth*), blood, 202.

*rāt* (1) in *rāt-kyut<sup>u</sup>*, q.v.

*rāt* (2), decl. 1 (nom. sing. and plur. *rāth*), night; sing. dat. *as-rātas*, to-night, 654; *drustis rātas*, the whole night, all night, 421. Cf. *rāt* (3).

*rāt* (3), decl. 4 (sing. nom. *rāth*, dat. *rōṭ<sup>u</sup>*, and so on), night, 466; dat. *rōṭ<sup>u</sup>*, by night, as in *drustē rōṭ<sup>u</sup>*, the whole night, all night, 1663; *rātachē rōṭ<sup>u</sup>*, by the night of yesterday, last night, 1526; cf. *rāt* (2) and (4).

*rāt* (4), decl. 1, and adv. (when used as a noun, nom. sing. and plur., *rāth*, and so also when used as an adverb), yesterday, 958, 1035, 75; *rāth drustē rōṭ<sup>u</sup>*, yesterday all night, all last night, 1663; sing. gen. *ratachē rōṭ<sup>u</sup>*, by the night of yesterday, last night, 1526; *rātaki khōta*, (cooler) than yesterday, 411.

*RAṬ*, conj. 1 (I past part. *roṭ<sup>u</sup>*; II past part. *rachyōv*), to seize, catch (both literally and figuratively), 30, 43 (seized by adversity), 283, 1035 (catch a fish), 1703 (catch birds); to apprehend, arrest, 93, 103, 1598; to take hold of, 833; to hold, grasp, 874; to control (one's passions), 1736; to keep back, detain a person, 1385.

Inf. abl. forming pass. *raṭana yith*, having been apprehended, 93; fut. pass. part. masc. plur. *asē gaṭhan hawās pānas tōbi raṭanī*, we should control (our) senses, 1736; pres. masc. sing. 3 *chhuh raṭān*, 30, 874; I past part. forming past tense, masc. sing. *roṭ<sup>u</sup>*, 103, 1598; plur. *raṭī*, 1703; fem. sing. *riṭ<sup>u</sup>*, 1035; plur. *rachē*; perf. masc. sing. 3 *chhuh roṭ<sup>u</sup>-mot<sup>u</sup>*, 43; imperat. sing. 2 *raṭh*, 833; with suff. of 3rd pers. sing. acc. *raṭu-n*, seize it, 283; past cond. sing. 1, with suff. of 3rd pers. plur. acc. *raṭahō-kh*, I should detain them, 1385.

*rath*, see *rat*.

*rath*, see *RAṬ*.

*rāth*, see *rāt* (2, 3, 4).

*r<sup>oṭ</sup>*, see *roṭ<sup>u</sup>*.

*rāt-kyut<sup>u</sup>*, adv., to-night, 779, 1097; for to-night, 634; by night, 1703. Cf. *rāt* (2, 3).

*raṭ*, decl. 4 (sing. nom. *rāth*), the seed of the *abrus precatorius*, used in weighing very small weights; hence, abl. *raṭi-hanā*, adv., a little, for a little while, 585, 1313.

*raṭhar*, decl. 1 (the abstract noun of *roṭ<sup>u</sup>*, q.v.), the condition of being without, or in want of anything; sing. abl. *salāha-raṭhara-sūty*, owing to want of good advice, owing to mismanagement, 1167.

*RĀW*, conj. 2 (I past part. *rōw<sup>u</sup>*; II past part. *rāvūv*), to be lost, mislaid



(260, 730, 1106, 8): to be lost by violence, to be robbed (of things), 1547; past. masc. sing. 3 *raz biyē lōh-langar rōw<sup>u</sup>*, the cable and anchor were lost (note here that *rōw<sup>u</sup>* agrees only with one subject, *lōh-langar*, which is masc. sing.; *raz* is fem.), 260; fem. sing. 3 *rōw<sup>u</sup>*, 1108; plur. 3, *tas rāwē*, (fem. things) were robbed for him, he was robbed of (so-and-so), 1547; perf. masc. sing. 3 *chhukh rōw<sup>u</sup>-mot<sup>u</sup>*, 730; fut. and pres. conj. sing. 3, with suff. 2nd pers. sing. dat. *khabardār yina suh rāwi-y*, take care that it be not lost by thee, 1106.

*RĀWAR*, conj. 1 (I past part. *rāwor<sup>u</sup>*), to lose, (of time) to waste; pres. masc. sing. 2 *chhukh panu<sup>u</sup> wakth rāwarān*, thou art wasting thy time, 1820.

*RĀWARĀW*, conj. 1 (I past part. *-rōw<sup>u</sup>*), to lose, mislay; I past part. fem. sing. *rāwarōw<sup>u</sup>*, 1541 (used for past tense).

*rāy*, decl. 4, an opinion, sentiment, 1607; sing. dat. *rāyē-manz*, in (so-and-so's) opinion, 1231, 1832; plur. nom. *rāyē*, 523, 1843, 64.

*raz*, decl. 4, a rope, a cable, 260; a string, 574, 1730; sing. dat. *razi*, (there is a knot) to (i.e. on) the rope, 1021; abl. *razi-hanā*, (buy) some cord, 413; *razi-sūty*, (tie) with a rope, 1552; plur. nom. *raza*, 1829.

*rāza*, decl. 1, a king, 102; sing. dat. *rāzas-nishē*, (they fled) to the king, 1417; gen. *rāza-sond<sup>u</sup>*, 995, 1416; ag. *rāzan*, 552, 673, 1602; abl. *rāza-putr*, a king's son, a prince, 1787.

*rāzāsī*, decl. 4, ruling, governing; *rāzāsī kariū<sup>u</sup>*, to govern, 812.

*rēt*, decl. 1 (nom. sing. and plur. *rēth*), a month; sing. dat. *rētas*, (ten rupees) a month, 603; *patimis rētas-manz*, in the last month, last month, 678; gen. *aki rētuk<sup>u</sup> talab*, one month's pay, 1295; *dōyimi rētakis gōḍaṇikis tōrikhas tān*, until the first of next month, 929; *dōyimi rētaki gōḍaṇiki tōrikha*, on the first of next month, 568; abl. *aki rēta pata*, after one month, 1178; *dōyimi rēta*, (we shall go) next month, 1209; *dōyimi rēta pata*, after next month, 1234; *prath rēta aki phiri*, once a month, 1773; *rēta kirāy*, the rent per month, 1497; plur. dat. *trēn rētan*, (leave) for three months, 1311; *trēn rētan tāmāth*, during three months, 436; *trēn rētan-handis waktas-manz*, in the space of three months, 1690.

*rikāb*, decl. 4, a certain kind of eating-bowl, made of brass, circular in shape and deep; plur. nom. *rikba*, 1547.

*ring*, decl. 4, a gust (of wind); sing. ag. *ringi*, 1265.

*rīt*, decl. 4 (sing. nom. *rīth*), a rule, a method, 1556; a custom, 457; sing. dat. *paranūwanachē rīt<sup>u</sup>-pēth*, (a book) on the method of teaching, 614. (H.) *rīt<sup>u</sup>*, see *rīt*.

*rōchh<sup>u</sup>*, decl. 3 (sing. dat. *rāchhē*), protection, the art of protecting; *rōchh<sup>u</sup> kariū<sup>u</sup>* (with dat. of the object), to protect, save from harm, 1416; sing. abl. *rāchhi-khōt<sup>u</sup>ra*, for protection, 1417. (H.)

*rōgan*, decl. 1, varnish, 1865.

*rōp*, decl. 1, silver; sing. abl. *rōpa-sūty*, (made) of silver, 810.

*rost*<sup>u</sup>, adj. (fem. *rūḥḥ*<sup>u</sup>), used as a suffix added to the ablative case, signifying 'free from', 'wanting such and such', 'without'.

As examples we have masc. sing. nom. *dayāyi-rost*<sup>u</sup>, inhuman, merciless, 951; *kārana-rost*<sup>u</sup>, without a cause (adverbially), 759; *krama-rost*<sup>u</sup>, without system (adv.), 1771; *khūri-rost*<sup>u</sup>, without an oar (adv.), 1221; *nēma-rost*<sup>u</sup>, without order or discipline (of a school), 1255; *pachhapāta-rost*<sup>u</sup>, without partiality, impartial, 906; *sāmāna-rost*<sup>u</sup>, without materials, 1138; unfurnished, 1841; *vekāra-rost*<sup>u</sup>, without change, unchangeable, 1835; *vināyē-rost*<sup>u</sup>, without politeness, impertinent, 909; plur. nom. *pāpa-rast*<sup>u</sup>, innocent, 956; *yilma*-(or *vidyāyi*)-*rast*<sup>u</sup>, (wealth) without knowledge, 1022. Fem. sing. nom. *nēma-rūḥḥ*<sup>u</sup>, without discipline, 541; plur. nom. *anta-rāḥḥa*, without end, infinite, 945. As an adverb we have *rūḥḥ-rost*<sup>u</sup>, incessantly, 1775. The converse of *rost*<sup>u</sup> is *sost*<sup>u</sup>, q.v.

*rostu-y*, postpos., emphatic form of *rost*<sup>u</sup>. It governs the ablative, or (in the case of an animate masc. noun) the dative case, as in *avata-hāwakis rostuy*, without a guide, 829.

*r<sup>u</sup>*<sup>u</sup>, adj. (f. *rūḥḥ*<sup>u</sup>), good, 292, 423, 973, 1200, 24, 1346, 68, 1656, 1874; (of advice) good, salutary, reasonable, suitable, 1469, 1540, 1747; right, proper, 1146, 1538; good, beautiful (of something, e.g. a picture, the excellence of which consists in beauty), 582; (comparative) *gara khōta r<sup>u</sup>*<sup>u</sup>, better than (my) house, 1372: (as adv.) well, 1692, 1892, 1927.

Masc. sing. nom. *r<sup>u</sup>*<sup>u</sup>, 292, 423, 582, 1146 (*asē chhuh r<sup>u</sup>*<sup>u</sup>, it is right for us), 1346, 68, 72, 1469, 1656, 92, 1747, 1927 (*chyōn<sup>u</sup> hyuh<sup>u</sup> r<sup>u</sup>*<sup>u</sup>, as well as thee); dat. *r<sup>u</sup>lis*, 1540; ag. *r<sup>u</sup>lis pōḥḥ*<sup>u</sup>, in good manner, well, rightly, 1538; abl. *r<sup>u</sup>ti ranga*, of good kind, excellent, first-rate, 973; *r<sup>u</sup>ti vēwahāruk<sup>u</sup>*, of good conduct, 1874; plur. nom. *r<sup>u</sup>ti*, 1224; dat. *r<sup>u</sup>ti*, 1874; fem. sing. nom. *rūḥḥ*<sup>u</sup>, 582, 1200, 1892.

*roṭ<sup>u</sup>*, in *atka-roṭ<sup>u</sup>*, decl. 2, hand-seizing, hence, help, patronage, 55, 1292.

*RÖZ*, conj. 2 (I past part. *rūd<sup>u</sup>*, plur. *rūd<sup>u</sup>*; fem. *rūḥḥ*<sup>u</sup>, plur. *rūḥḥ*<sup>u</sup>; II past part. *rōzōv*), to remain, 3, 33, 59, 189, 286, 334, 650, 65, 841, 929, 94, 1089, 1101, 1234, 1421, 68, 1594, 1647, 1708, 11, 38, 1916; to be or exist in a certain condition, 1164, 93, 1685, 1869; to continue, be usually or always in a certain state, 770, 858, 1712; to dwell, abide, reside, 117, 280, 419, 599, 1207, 72, 1334, 1515, 6, 63, 1609; to lodge, reside temporarily, put up, 1097.

*path rōzun*, to remain behind, hence to be stopped from going, to be detained, 404; to abstain (from anything), avoid, 8, 136; *path-kun rōzun*, to be omitted (e.g. of a word in copying), 1245.



With the present participle of another verb, *rōzun* forms a continuative compound, as in *chika diwān rōzun*, to continue murmuring, 1191.

The following forms occur in the specimens. Inf. sing. nom. *rōzun*<sup>u</sup> *yithun*, to wish or intend to stay, 1711, 1916; gen. *rōzanūch*<sup>u</sup> *jyāy*, a place of residence, 1516; abl. *rōzana-wakta*, at the time of remaining, 59; *myāni rōzana-sūty*, on account of my remaining, 929: fut. pass. part. masc. sing. nom. *asē gākhi path rōzun*, we should abstain, 8; *asē gākhi husyār rōzun*<sup>u</sup>, we should be vigilant, 1869; plur. nom. *asē gākhar rōzan*<sup>i</sup>, we should remain, 286; conj. part. *rūzith hēkun*, to be able to remain, 136; pres. part. *gākhan mē wuh warihy rōzān*, twenty years will go for me dwelling (in this house), I shall have occupied it for twenty years, 1234; pres. masc. sing. 3 *chhuh rōzān*, 280, 334, 858, 1207, 1334, 1712; plur. 2 *chhiwa rōzān*, 117, 1515; 3 *chhih rōzān*, 419, 665, 1164, 93, 1609; fem. sing. 3 *chhēh rōzān*, 770; imperf. masc. sing. 3 *ōs*<sup>u</sup> *rōzān*, he used to dwell, 1272; past masc. sing. 3 *rūd*<sup>u</sup>, 404; fem. *rūz*<sup>u</sup>, 33; plur. 2 *rūd'wa*, 1421; 3 *rūd*<sup>i</sup>, 1647, 1738; fut. perf. *āsī path-kun rūd*<sup>u</sup>-*mot*<sup>u</sup>, there is probably (something) omitted, 1245; fut. sing. 1 *rōza*, 1089; 2 *rōzakh*, 1101, 1468; 3 *rōzi*, 994, 1685; plur. 1 *rōzaw*, 1097, 1563; 3 *rōzan*, 650, 841; imperat. sing. 2 *rōz*, 3, 189, 1594 (thou mayest remain), 1708; polite imperat. sing. 3 *uštān*, 599. *rōzi*, adj., ind., pleased, contented, satisfied, 391; *rōzi thawun*, to make contented, to oblige, 1227.

*rōzānmcha*, decl. 1, a journal, diary, 999.

*rūd*, decl. 1 (dat. plur. *rūdan*), rain, 339, 923, 1932; *rūd chhuh pēwān*, rain is falling, it rains, 1455, 1631; sing. gen. *rūduk*<sup>u</sup> *nishāna*, a sign of rainy weather, 1643.

*rūd*<sup>i</sup>, *rūd*<sup>u</sup>; see RÖZ.

*rūg*, decl. 1 (plur. nom. *rūg*, dat. *rōgan*, ag. *rōgau*), a disease; *krēhnamazuk*<sup>u</sup> *rūg*, liver complaint, 1090; sing. dat. *rugas*, 896; gen. *rūguk*<sup>u</sup>, 564. (11.)

*rūh*, decl. 1, the spirit, soul, life, 903.

*rukhsat*, decl. 1 (nom. sing. and plur. *-sath*), permission to depart; *rukhsath dyun*<sup>u</sup>, to allow to go, bid good-bye to, 1048; *rukhsath hyon*<sup>u</sup>, to take leave, to go on leave, to take furlough, 1311; *rukhsath karun*, to dismiss (a court), 552.

*rupay*, decl. 4, a rupee, 187, 425, 767; plur. *rupayē*, rupees, hence money; *hath rupayē* (1374) or *akh rupayē hath* (1254), a hundred rupees; *aki rupayē hatūch*<sup>u</sup> *hōnd*<sup>u</sup>, a bill for a hundred rupees, 1254; plur. nom. *rupayē*, 40, 68, 75, 145, 220 (*mē chhēh kēh rupayē hājath*, some rupees are to me a necessity, I have need of some rupees), 277, 424, 76, 603, 972, 1026, 56, 78, 1169, 78, 1374, 1432, 86, 97, 9; 1566, 1808; dat. *rupayēn*, 216,

1189 (*dōn hatan rupayēn*, for two hundred rupees); gen. *rupayēn-hona<sup>u</sup>*, 605, 1472.

*rūpīṭh*, adj., ind., beautiful, 688.

*rūṭ<sup>u</sup>*-*rost<sup>u</sup>*, see *rost<sup>u</sup>*.

*rūṭ*, decl. 4 (nom. sing. *rūṭh*), preference; *chuh rūṭh karān*, he prefers, is prone (*kun*=to), 858, 1403. (H.)

*rūṭh<sup>u</sup>*, see *rost<sup>u</sup>*.

*rūzith*, see *RÖZ*.

## S

NOTE.—After *sh*, the vowel *a* is almost always pronounced as *ē*, and is so written in this work. Thus *shē*. Words commencing with *shē* will often be found written with *sha* in other works on Kāshmiri. Thus *shēkh* may be found written elsewhere as *shakh*. In a few words, as *shahar*, a city, the *a* is not usually changed to *ē*.

*sa* (1), pron., fem., she, that; see *tih*.

*sa* (2), interjectional suffix, used in addressing a person politely; *mē diyāv-sa*, please give me, 1293; *hē sāhib-sa* (1678, 1782) or *hē sāhiba-sa* (1055, 1278, 1466), Sir! This word is often written and pronounced *sō*.

*sabā*, decl. 4, an assemblage; a society, a (learned) society, 1381; sing. gen. *sabā-honā<sup>u</sup>*, 1381. (H.)

*sabab*, decl. 1, a reason, cause, 284, 1233, 1468; sing. abl. *amī sababa*, for this reason, 536; *amī-y sababa*, for this very reason, 483; *tamī sababa*, for that reason, 272; *jimī sababa*, for this reason, 806, 907, 1842; *hē-sabab*, without reason, without cause, 759, 1013, 37, 1173, 1836.

*sāban*, decl. 4, soap, 1675.

*sab<sup>r</sup>*, decl. 1, patience, 1290; abl. *sab<sup>r</sup>-ra-kin<sup>i</sup>*, (borne) with patience, 164.

*sada*, decl. 1, a sound, with suffix of indef. art. *sadāh*, a sound, 1815.

*sāf*, adj., ind., clean (*sāf kaparan-hiinz<sup>u</sup> jūr<sup>i</sup>*, a suit of clean clothes), 1895; clear, plain (of handwriting), 1336; clear (of pronunciation), 563; clear, serene (of the sky), 692, 1610; clean, pure (of the heart), 1434; *sāf karun*, to make clear, hence, to clear (an island of jungle), 992, and to make (a board) smooth, to plane it, 1339; adv., clearly, 653.

*safar*, decl. 1, a journey, 1000; *safar karun*, to travel, 608.

*safāda*, adj., white, 246. This word is often pronounced *safēda*.

*sāh*, decl. 1, a tiger (1081, 1197, 1792), a leopard (1171); *padar-sāh*, a lion (1081); sing. dat. *sāhas-pēṭh*, (shoot) at a tiger (or leopard), 1171; gen. *padar-sāh chuh sāha-sandi khōṭa bahādur*, the lion is braver than the tiger, 1081. A tigress is *sīmīn*, q. v.

SAH, conj. 1 (I past part. *soh<sup>u</sup>*, plur. *sah<sup>i</sup>*; fem. *sush<sup>u</sup>*, plur. *sash<sup>r</sup>*; II past part. *sashyōv*), to bear, endure; noun of agency, *sahan-wōṭ<sup>u</sup>*, plur. *-wōṭ<sup>i</sup>*, patient, 1291.



- sahal*, adj., ind., easy, not difficult, 609; *sahal-pōh<sup>i</sup>*, easily, 807.
- sahāy*, decl. 1, help, aid, 690, 733, 1202, 1741; *sahāy karun*, to help, aid, 865; sing. gen. *sahāyuk<sup>u</sup> hājath*, need of help, 1202; abl. *sahāyē-sūty*, through (so-and-so's) help, 1741. (H.)
- sahī*, decl. 4, a signature, 631; *kākazas-pēth sahī kariñ<sup>u</sup>*, to sign a paper, 1644.
- sāhib*, decl. 1, a gentleman, 327, 799, 852, 985; esp., a European gentleman, 940; equivalent to the English 'Mr.', 367, 1241, 1505; a master (*chyōn<sup>u</sup> sāhib*, your master), 1136; a title of respect, 1319; used with vocative particles to mean 'Sir!', for examples see below; sing. dat. *falōn<sup>i</sup> sāhibas*, to Mr. So-and-so, 1505; *sāhibas-sūty*, with the gentleman, 852, 985; gen. *sāhiba-sandis mālas-pēth*, (a claim) on the gentleman's estate, 327; *falōn<sup>i</sup> sāhiba-sandis daftaras-manz*, in Mr. So-and-so's office, 1241; *falōn<sup>i</sup> sāhiba-sanžē nīla-kōchhē-manz*, in Mr. So-and-so's indigo factory, 940; abl. *sāhiba-zōdi*, the conduct of the son of a gentleman, the pursuit of pleasure, dissipation, 1438; the abl. form, with the voc. particle *hasa*, is used respectfully with the same meaning as *sāhib*, as in *falōn<sup>i</sup> sāhiba-hasa*, Mr. So-and-so (sends his compliments), 367; plur. dat. *sandāgar sāhiban*, to the merchants (respectfully), 1319; with voc. particles, *hē sāhib sa*, Sir! 1678, 1782; *hē sāhib hasa*, Sir! 983, 1382; *hē sāhiba (sa)*, Sir! 367, 1055, 1278, 1466.
- sail*, decl. 1, a journey, excursion; *sail kariñ*, to take a walk, to walk, 1592; to journey, travel, visit foreign countries, 1565; to travel, to go along, 1802; to traverse, travel over (governing acc.), 1016.
- sailāb*, decl. 1, a flood, 610, 745.
- sakh<sup>a</sup>th*, adj., ind., hard; hard, difficult, arduous, 98 (fem.), 276 (fem.), 1720 (fem.); difficult (of getting over an objection), 772; violent (of a sickness), 497; fierce, violent (of the sun's heat), 1632; *sakh<sup>a</sup>th yirāda*, a firm resolution, 1521.
- sakh<sup>a</sup>tī*, decl. 4, hardness; a hardship, a hard case, 843; sing. abl. *sakh<sup>a</sup>tiyini-shē*, (delivered) from distress, 498.
- sakhāwat*, decl. 4 (sing. nom. -*wath*), generosity, liberality; sing. dat. *sakhāwūš<sup>u</sup>*, 797.
- sāl*, decl. 1, an invitation to a feast, 634 (*bis*), 989; a banquet, a feast, an entertainment, 712; sing. gen. *sāluk<sup>u</sup> khath*, a letter of invitation, 271.
- salāh*, decl. 1, advice, 45, 423, 1502, 40, 1737; *salāh karun*, to make advice, to consult together, 397; *chhu-na pānawūñ salāh*, there is not mutually advice, hence, there is no mutual intercourse (978), they have no love for each other (1111); sing. dat. *salāhas-pēth*, (they laugh) at advice, 1540; abl. *lam<sup>i</sup>-sandī salāha pakun*, to walk according to his advice, 1502;

*salāha-raṣṭhara-sūty*, in consequence of want of good counsel, owing to mismanagement, 1167.

*salām*, decl. 1, 'salaam'; *salām karun*, to make a bow, 223; *salām wanun*, to send one's compliments, 367.

*S:IM*, conj. 3 (II past part. *samyōv*), to assemble; II past, 3 masc. plur. *samyēy*, they assembled, 112, 344.

*saman*, decl. 4, a summons to a court of justice (the English word), 1750.

*samān*, adv., on the average; *kāityā samān*, how many (boys) on the average? 135.

*sāmān*, decl. 1, furniture, appliances, materials; sing. abl. *sāmāna-rost*<sup>m</sup>, without materials, 1138; unfurnished (of a house), 1841.

*samandar*, decl. 1, the sea, the ocean, 266, 1546; sing. dat. *samandaras*, 1586.

*samāpt*, adj., ind., completed, concluded, finished, 593 (of a period of time), 690 (fem., of a business), 733 (of a letter), 1531 (of a meeting or an assembly, fem.); (as a substantive) *adyāyē-hond*<sup>m</sup> *samāpt*, the conclusion of a chapter, 378. (H.)

*sam<sup>m</sup>atur*, decl. 1, destruction, as in *kākazan gauv sam<sup>m</sup>atur*, destruction went to the papers, i. e. they were destroyed (= *barbād*), 515.

*samay*, decl. 1, a time, period, season; a season of the year, 1591; the proper time for anything, 1795; *samay nishphal karun*, to waste time, 892; *garmi-hond*<sup>m</sup> *samay*, summer, 1749; *wanduk<sup>m</sup> samay*, winter, 1911; sing. dat. *jawōnī-handīs samayēs-manz*, in the season of youth, 1934; gen. *yimī samayuk<sup>m</sup> maza*, the enjoyment of this season, 638; abl. *aki samayē*, once upon a time, 1244; *tamī samayē*, at that time, 1752. (H.)

*samband*, decl. 1, connexion, relationship, 388; *ṭē-sūty samband tharun*, to have connexion with thee, to concern thee, 375. (H.)

*sammukh*, adv., in front of, before; *sammukh gāṭhun*, to go into the presence (of any one), to attend a court, 127. (H.)

*samsār*, decl. 1, the world, the material (as opposed to the spiritual) world, the universe, 1918; sing. dat. *samsāras-manz*, in the world, 596, 659, 840, 1, 908; gen. *samsārūk<sup>m</sup>*, 1557. (H. Cf. *dunyā* and *jahān*.)

*samskrēta*, decl. 1, the Sanskrit language, 96.

*samyōg*, decl. 1, a meeting, an interview, 630, 54, 879; an occurrence, event, 655, 1235; *samyōg karun*, to meet, have an interview (*ṭē-sūty*, with thee), 930; sing. dat. *samyōgas*, 654; gen. *samyōguk<sup>m</sup>*, 630. (H.)

*sān*, postpos., governing dative or ablative, with. It differs from *sūty* or *sūtīn*, in that, when there is a question of superiority or inferiority between the things coupled by the word 'with', *sūty* or *sūtīn* indicates that the word which it governs is the principal, while the other word is the appendage. Thus *mōlīs-sūty āv*, he came with the father, implies that he came with his father in a subordinate character, in other words, that his



father brought him along with him. If *sān* is used, the positions are reversed. Thus *mōlis-sān āv*, he came with the father, implies that the father came in a subordinate character, being brought along by the son. Examples of *sān* are *akh kōkū<sup>4</sup> dahan pūtyau sān*, a hen with ten chickens, 310; *sōkha-sān*, with happiness, comfortably, securely, 1563; to this *pōth<sup>4</sup>*, may be pleonastically added, as in *sōkha-sān pōth<sup>4</sup>*, securely, 1594. *sanas<sup>4</sup>*, decl. 3, a pair of pincers, 1329.

*sand*, decl. 4, instruction; *hēkakh-a sand dith*, canst thou instruct? 971.

*sandūk*, decl. 1 (nom. sing. and plur. *sandūkh*), a box, chest, coffer, 861, 1145; sing. dat. *sandūkas* (dat. of possession), 1096; *sandūkas-manz*, in the box, 225, 398; gen. *sandūkuk<sup>u</sup> thāna*, the lid of the box, 1065.

*sāñē*, see *bōh*.

*sang*, decl. 1, company, companionship; *tam<sup>4</sup>-soud<sup>u</sup> sang*, his company (is very agreeable), 61; *tam<sup>4</sup>-soud<sup>u</sup> sang sapadun*, his company occurrence, companionship with him, 359; sing. dat. *bōh chhus ti-handis sangas aprasan*, I do not like their company, 551; *sangas-manz*, in (bad) company, 117; abl. *sanga-nishē*, from the company (of the wicked), 1639. (H. Cf. *sōhbat*.)

*sangam*, decl. 1, a meeting, a visit; sing. dat. *sangamas*, (I am going) to visit (him, gen.), 1875. (H.)

*sangimarmar*, decl. 1, marble; gen. *-marmaruk<sup>u</sup>*, (made) of marble, 1129.

*sāni*, see *bōh*.

*sankaṭ*, decl. 1 (nom. sing. and plur. *sankaṭh*), a difficulty, a danger; plur. dat. *sankaṭan-manz gyū<sup>u</sup>-mōt<sup>u</sup>*, surrounded with difficulties, 1762. (H.)

*santukh*, decl. 1, contentment, satisfaction; *chhuh mē santukh*, there is contentment to me, I am content, 400; sing. abl. *santukha-kin<sup>4</sup>*, frugally, within one's means, 788. (H.)

*santēṭ*, decl. 1 (nom. sing. and plur. *santēṭh*), saving up, accumulation; *santēṭh karin*, to provide (for one's family), 1421. (H.)

*sānyau*, see *bōh*.

*SAPAD*, conj. 2 (cf. *SAPAN* and *SAPAZ*), (I past part. *sapad<sup>u</sup>*, plur. *sapad<sup>4</sup>*; fem. *sapiū<sup>u</sup>*, plur. *sapaza*; II past part. *sapazōv*), to become, 80, 159, 386, 483, 96, 539, 40, 55, 74, 93, *et passim*; to be, 122, 359, 83, 406, 549, 611, 74, 711, 879, 929, 30, 83, 1026, 61, 1292, 7, 1567, 1640, 1743, 50, 1845; to arise, come into being, 1367; to happen, occur, take place, 376, 535, 616, 839, 954, 8, 1107, 33, 66, 7, 1204, 82, 1370, 1415, 1523, 1779, 89, 1819, 67; in the past tense 'I became' is used to mean 'I became and am now', hence, 'I am', 322, 704; with dat. of possession (there is to me, I have, &c.), 77, 181; *badala sapadi-na*, exchange will not take place, it cannot be altered, 73; *sōhir sapadun*, to become manifest, to appear, 88; *sawār sapadun*, to ride, 1353, 1539.

The following forms appear in the sentences:—verbal noun, *sapadun*<sup>u</sup>, to become, 759; *sapadun*<sup>u</sup> *chhukh yikhān*, thou wishest to become, 1544; *asē lagi-na sapadun*<sup>u</sup>, we should not be, 1845; *sapadun*, dat. *sapadanas-manz*, in being, 359; conj. part. *sapadith*, having become, 1069; noun of agency, *sapadawun*<sup>u</sup>, one who is to be, or will be, 1743; pres. masc. sing. 2, with interrog. suff. *chhukh-a sapadān*, art thou becoming, 80; 3 *chhukh sapadān*, 717, 984, 1353, 1523, 40, 1854; with neg. suff. *chhu-na sapadān*, 1867; plur. 3 with neg. suff. *chhi-na sapadān*, 1573; fem. sing. 3 *chhēh sapadān*, 984, 1640, 1789; with suff. of 3rd pers. sing. dat. *chhē-s sapadān*, it (fem.) occurs to him, 1415; past masc. sing. 1 *sapodu-s*, 496, 539, 704, 1741; 3 *sapodu*<sup>u</sup>, 77, 322, 483, 540, 616, 56, 790, 839, 954, 8, 1039, 1107, 67, 1204, 33, 74, 1308, 41, 54, 71, 1760; with emphatic *y*, *sapodu-y*, (whence) ever (did this custom) arise, 1367; with suffix of 2nd pers. sing. dat., and also interrog. suffix, *sapodu<sup>u</sup>ye* (for *sapodu<sup>u</sup>-y-a*), has there become to thee? 181; plur. 3 *sapadi*<sup>i</sup>, 383, 555, 1924; fem. sing. 3 *sapū<sup>u</sup>*, 159, 376, 657, 954, 1107, 66, 1282, 1572, 1793 (neg.), 1840, 1925; with interrog. suffix, *sapū<sup>u</sup>-a* (pron. *sapūza*), did it (fem.) become, 386; plur. 3 *sapaza*, 1808; perfect participle, forming past cond., *āsahō sapod<sup>u</sup>-mot<sup>u</sup>*, I should have become, 1357; fut. sing. 1 *sapada*, 1492; with neg. suff. *sapada-na*, 983; 3 *sapadi*, 122, 406, 535, 49, 74, 93, 610 (in sense of present), 1, 74, 1026, 61, 1133, 1292, 7, 1370, 1402, 34, 1567, 1779, 1819; with neg. suff. *sapadi-na*, 73, 88, 930; with suff. of 1st pers. sing. dat. *sapadēm* (for *sapady-am*), 879; with suff. of 2nd pers. sing. dat. *sapadi-y* (in an interrogative sentence, but no interrogative suff.), 929; imperat. sing. 3 *sapadin*, let him be, 1750; past cond. sing. 1 *sapadahō*, 1240, 1343; 3 *sapadihē*, 690 (neg.), 711.

(NOTE.—The forms *sapū<sup>u</sup>*, *sapaza*, *sapazōv*, &c., can also be referred to the root SAPAZ, q.v.)

*SAPADĀW*, conj. 1 (I past part. *sapadōw<sup>u</sup>*), to cause to become, to cause to be available, to provide; conj. part. *hēkakh sapadōw<sup>u</sup>ith*, thou canst provide, 791.

*SAPAN*, conj. 2 (I past part. *sapon<sup>u</sup>*, plur. *sapan<sup>i</sup>*; fem. *sapū<sup>u</sup>*, plur. *sapū<sup>u</sup>*; II past part. *sapāñōv*). The same in meaning as *SAPAD*, q.v., to become, 39, 51, 93, 153, 171, 339, 446, 898, 1262; to be, 648; to happen, occur, 1235. Cf. *SAPAZ*.

Conj. part. *sapanith*, 1262; pres. masc. sing. 3 *chhukh sapanān*, 890; plur. 3 *chhih sapanān*, 446; I past masc. sing. 3 *sapon<sup>u</sup>*, 51, 93, 153, 339, 898, 1918; perf. masc. sing. 3 *chhukh sapon<sup>u</sup>-mot<sup>u</sup>*, 39, 171, 648; with interrog. suff. *chhw-ā sapon<sup>u</sup>-mot<sup>u</sup>*, 1235.

*SAPAZ*, conj. 2 (I past part. *sapo<sup>u</sup>*, plur. *sapa<sup>i</sup>*; fem. *sapū<sup>u</sup>*, plur. *sapaza*; II past part. *sapazōv*). The same in meaning with *SAPAD*, q.v., with



which it has some forms in common, to become, 482, 1531; to become, come into existence, 460; to be, 263; fut. pass. part. fem. nom. *sapaṣiñṇ*<sup>u</sup>, in *hēṭṭu* *mūṣi* *harkhāst* (or *samāpt*) *sapaṣiñṇ*<sup>u</sup>, the assembly began to become finished, the company began to retire, 1531; pres. masc. sing. 3 *chhuh sapaṣān*, 482; plur. 3 *chhih sapaṣān*, 460; fut. sing. 3 *sapaṣi*, 263. Cf. *SAPAN*.

*sapaṣōc*, *sapiṣc*<sup>u</sup>, see *SAPAD*, *SAPAZ*.

*sar*, decl. 1, a tank, a pond, a lake, 507. (H.)

*sār*, decl. 1, the substance, essence (of anything), 1003 (the substance of the evidence). (H. Cf. *khulāsa*.)

*sara* in *navi sara*, 1783. See *nov*<sup>u</sup>.

*sar<sup>a</sup>f*, decl. 1, use, employment; *ṭwakth sar<sup>a</sup>f karun*, to spend, or pass one's time, 1099.

*sarāf*, decl. 1, a banker; plur. nom. *sarāf*, 152.

*sar<sup>a</sup>p*, decl. 1 (nom. sing. and plur. *sar<sup>a</sup>ph*), a serpent, a snake, 471.

*sar<sup>a</sup>tal*, decl. 4, brass; sing. dat. (for acc.) *sar<sup>a</sup>tali*, 228; abl. *sar<sup>a</sup>tali-sūty*, (made) of brass, 810.

*sārṇiyy*, *sārṇy*, *sārṇiyy*, *sārṇy*, see *sōruy*.

*sar<sup>a</sup>f-o-nahw*, decl. 1, grammar; sing. gen. fem. *-nahwñch<sup>u</sup>*, 369.

*sargarm*, adj., ind., enthusiastic, ardent, zealous, 1936.

*sarkār*, decl. 1, the government of a country, 87, 1872; sing. dat. *sarkāras-nishṭ*, (an appeal) to Government, 87; gen. *sarkāruk<sup>u</sup>*, *sarkārakēn huk-man-hond<sup>u</sup>*, of the orders of Government, 1872; *sarkārakyau ahalkāraumanza*, from among the officers of Government, 324.

*sarḍ-kul<sup>u</sup>*, decl. 2, a cypress tree; sing. gen. fem. *-kulich<sup>u</sup>*, 770.

*sarwagyā*, decl. 4, omniscience, 945. (H.)

*sarwashēktimān*, adj., ind., omnipotent; dat., 962. (H.)

*sarṣada*, adj., ind., depraved, base, ill-bred; fem. sing. nom., 159.

*sās*, decl. 1, a cough; *chhu-s sās yivān*, he coughs, 421.

*SATĀW*, conj. 1 (I past part. *satōw<sup>u</sup>*), to persecute, harass, molest; pres. masc. plur. 3 *chhih satāwān*, 1177.

*satkār*, decl. 1, hospitality, graciousness, civility; sing. abl. *satkāra-kinī*, (behaves) with civility, 325. (H.)

*s<sup>a</sup>ṭiñṇ<sup>u</sup>*, decl. 3, a needle; sing. dat. *s<sup>a</sup>ṭañṇ*, 1349.

*saudāgar*, decl. 1, a merchant, 1148, 1319; ag. *saudāgaran*, 403.

*saudāgarī*, decl. 4, trade, 1534 (trade is reviving).

*sarwāl*, decl. 1, a question; *sarwāl ta jarwāb*, question and answer, conversation, 1431; sing. dat. *sarwālas*, 1504; gen. *sarwāluk<sup>u</sup>*, 82.

*SAIWĀR* (1), conj. 1 (I past part. *sarwār<sup>u</sup>*), to undertake (a work); inf. abl. *sarwārana-khōṭ<sup>u</sup>ra*, for undertaking, 600.

*sarwār* (2), decl. 1, a rider; (in plur.) riders, cavalry; *sarwār gaṭhun* (1882)

or *sarvār sapadun* (1353, 1539), to ride; plur. ag. *sarvāran*, by the cavalry, 123.

*say*, decl. 1, earnest-money, deposit in advance, 605.

*sazā*, decl. 1 (sing. dat. *sazāhas*, and so on, but plur. nom. *sazā*), a punishment, penalty, 673, 1004, 1618; *sazā din*<sup>u</sup>, to punish, 1786; *ṭe p̄yī-y sazā*, punishment will fall upon thee, thou wilt be punished, 1430; sing. dat. *sazāhas lōikh*, worthy of punishment, 509.

*sēd*, adj., ind., successful, established, proved (in a court of justice), 656. (II.) *sēddī*, decl. 4, success, prosperity; *chhē-s sēddī sapadun*, to him there becomes prosperity, he prospers, 1415. (H.)

*sēk*, decl. 4 (sing. nom. *sēkh*), sand, 1554, 71; a file, 726; sing. abl. *sēki-shāṭhas*, (the boat ran) upon a sand-bank, 1554; *sēki barith*, (rice) full of sand, 1571; *sēki-sūty*, (file) with a file, 726.

*sēnā*, decl. 4, an army, 541; sing. dat. *sēnāyē brōnth*, in front of the army, 102. (H.)

*sēthāh*, adj. (sometimes declined), and adv.; as adj., much, a great deal, 25, 52, 74, 120, 64, 304, 5, 39, 43 (fem.), 415, 26, 92, 511, 18, 35, 6, 66, 669, 78, 718, 53, 74, 95, 814, 21, 59 (fem.), 902, 1032, 1115, 64, 66, 1219, 1414, 1546, 1665, 80, 1761, 1932; many, 23, 162, 227, 339, 44, 79, 657, 751, 802, 25, 1286, 1440 (fem.), 1508, 29, 1703, 1805; plentiful, numerous, abundant, 10, 293; plentiful, commonly met with, 658, 1345; *sēthāh māl*, a high price, 303; *sēthāh wakta*-(or *kāla*)-*pēṭha*, from a long time back, 322, 364; *rātaki khōta sēthāh tūr<sup>u</sup>*, more cold than yesterday, 411; *sēthāh kēh*=Hindi *bahut kuchh*, very much, 1482; plur. dat. *sēthāhan lūkan*, to many people, 657; gen. *sēthāhan rahanivēn-hond<sup>u</sup>*, of many men, 379; ag. *sēthāhan*, 1508.

As adv., very, 22, 8, 35, 6, 47, 9, 51, 9, 61, 3, 106, 58, 68, 71, 97, 214, 38, 328, 32, 41, 57, 9, *et passim*; *sēthāh sot<sup>u</sup>*, quite calm (of the sea), 266; *lōy<sup>u</sup> sēthāh*, thoroughly beaten, 166; *chhus yīkhān sēthāh*, I want very much, 1884; *sēthāh trakor<sup>u</sup>*, too stiff, 1718; with emphatic *y*, *sēthāh-iīy*, very, extremely, 1726.

*sēwā*, decl. 4, service; sing. dat. *sēwāyē*, 1478 (for acc.); *sēwāyē-manz*, in service, 1614. (H. Cf. *khidmat*.)

*sēza*, see *syod<sup>u</sup>*.

*sēzar*, decl. 1, straightness, honesty; sing. abl. *sēzara-pazara-kin<sup>i</sup>*, with straightness and truthfulness, honestly, 473.

*sēz<sup>u</sup>*, see *syod<sup>u</sup>*.

*sha*. For most words beginning thus, see under *shē*. See the note at the beginning of the words commencing with *s*.

*shābāsh*, interj., bravo! well done! hence, noun substantive, decl. 1, praise, applause, 27.



- shāh*, decl. 1, breath, the breath of life; *shāh gō-m baul*, breath for me became bound, I became breathless, 235.
- shahar* or *shēhar*, decl. 1, a city, 205, 561, 698, 1108, 1355, 1774; an empire, kingdom, country, 426, 621 (*shēhar*); sing. dat. *shaharas*, 205 (for acc.); *shaharas-manz*, in the city, 698, 1774; in (this) country, 426; abl. *shahara-pētha*, (coming) from the city, 1108.
- shāhzāda*, decl. 1, a prince, 1787.
- shāl*, decl. 1, a jackal, 993, 1713; sing. ag. *shālan*, 196.
- shām*, decl. 1, the evening; sing. dat. (used adverbially), *az shāmas*, this evening, 1449.
- shāndasār*, decl. 4, a mosquito-curtain, 456.
- shār*, decl. 1, a poem, 1348.
- shāth*, decl. 1 (sing. dat. *shāthas*, and so on), a ford (in a river); sing. dat. *shē-shāthas* (the ship ran) on a sandbank, 1554.
- shēbd*, decl. 1, a word, 1228, 69, 1404; a word in a dictionary, 520; a sound, 1686; sing. gen. *shēbduku*, 1404; plur. nom. *shēbd*, 1228; gen. *tarjama prāyē shēbdan-hond*, a translation almost of the words, a literal translation, 1086. (H. Cf. *kath* and *lafzi*.)
- shēchkh*, decl. 3, news, intelligence, 104, 30, 640, 974, 1309, 1790; a message, word sent, 499, 643, 1361; a notice issued by a court of justice, 126.
- shēfakhāna*, decl. 1, a hospital, 881.
- shēh*, card., com. gen., six, 1909; dat. *shēn*, ag. *shēyau*.
- shēhar*, see *shahar*.
- shēk*, decl. 1 (nom. sing. and plur. *shēkh*), doubt, suspicion, 576; *mē chhu-na shēkh gakhān*, I have no suspicion, 1763.
- shēk*, decl. 4 (sing. nom. *shēkh*), a doubt, suspicion; an idea, an expectation, 891. Cf. *shēnkā*.
- shēk<sup>at</sup>*, decl. 4 (sing. nom. *shēk<sup>at</sup>*; dat. *shak<sup>at</sup>*, and so on), power, ability: sing. abl. *panastī shēk<sup>at</sup>-mūjūb*, to the best of their ability, 847, 1425; *shēk<sup>at</sup>-sūty* (created) by the power (of God), 1918. (H.)
- shēkh<sup>at</sup>*, decl. 1 (sing. nom. *shēkh<sup>at</sup>*), a person, an individual, 1316.
- shēktimān*, adj., ind., possessing power, powerful; *sarwa-shēktimān*, omnipotent, 962 (sing. dat.). (H.)
- shēktimōnī*, decl. 4, power, might, 945. (H.)
- shēk<sup>at</sup>*, see *shēk<sup>at</sup>*.
- shēlp*, decl. 4 (sing. nom. *shēlp*; dat. *shēlpī*, and so on), an art, 105. (H.)
- shēmādāna*, decl. 1, a candlestick; plur. nom. *shēmādāna*, 267.
- shēnkā*, decl. 4, fear, apprehension, fear of danger; *kēh shēnkā chhē-na*, there is no fear, there is no danger, 464. (H. Cf. *shēk*.)
- SHĒR**, conj. 1 (I past part. *shyūr*, plur. *shīr*; fem. *shīr*, plur. *shērē*; II past part. *shēryōv*), to repair, to arrange, set in order; inf. *shērun*, sing.

- dat. *shēranas lāyēkh*, in need of repair, 1498; abl. forming pass. *chhēh shērana yīwān*, is being repaired, 570; fut. pass. part. *pathur chhuh shē-run<sup>u</sup> zarūr*, the floor is necessary to be repaired, requires repairs, 747; *sandūkh daph-la shērim<sup>u</sup>*, say 'the box is to be repaired', tell (him) to mend the box, 1145.
- shērīr*, decl. 1, the body, 903; sing. dat. *shērīras-kyut<sup>u</sup>*, (bad) for the body, 976. (H.)
- shēst<sup>r</sup>*, decl. 1, iron; sing. abl. *shēst<sup>a</sup>ra-sūty banyē-mūē<sup>u</sup>*, made (fem.) of iron, 810.
- shēst<sup>r</sup>ruv<sup>u</sup>*, adj. (fem. -*riiv<sup>u</sup>*), made of iron; fem. sing. nom., 294.
- shēt<sup>r</sup>* (nom. sing. and plur. *shēth<sup>r</sup>*), an enemy, the enemy (in a campaign), 41, 632; sing. dat. *shēt<sup>a</sup>ras*, 1262 (for acc.); gen. *shēt<sup>a</sup>ra-sandyau sawārau*, by the cavalry (plur.) of the enemy, 123; ag. (subject to an impersonal verb) *shēt<sup>a</sup>ran kol<sup>u</sup>*, by the enemy it was fled, the enemy fled, 1519. (H Cf. *dushman*.)
- shēt<sup>a</sup>rut*, decl. 1 (nom. sing. *shēt<sup>a</sup>ruth*; dat. *shēt<sup>a</sup>ratas*; plur. nom. *shēt<sup>a</sup>rath* dat. *shēt<sup>a</sup>ratan*), enmity, spite; sing. abl. *shēt<sup>a</sup>rati-sūty*, out of spite, 1698.
- shēth* or *shaiṭh*, card., com. gen., sixty; plur. dat. *shēthan kruhan tāñ*, for sixty *kōs*, 1437.
- shēv*, decl. 1, a corpse, 1759. (H.)
- shikār*, decl. 1, hunting; sing. dat. *shikāras*, 889.
- shikōr<sup>r</sup>*, decl. 1, a hunter, 889.
- shīn*, decl. 1, snow, 559, 1674.
- shirīñ*, decl. 3, whistling; *shirīñ wāyīñ<sup>u</sup>*, to whistle, 1906.
- shīshē*, glass; a bottle, a phial, 221, 414, 1320; sing. dat. *shīshēs-manz*, in a bottle, 221; gen. *shīshuk<sup>u</sup>*, of a bottle, 414; *dah khāna shīshēh<sup>i</sup>*, ten panes of glass, 1276.
- shīshuv<sup>u</sup>*, adj. (fem. *shīshūv<sup>u</sup>*), made of glass, 807.
- shōd*, adj., ind., pure, 884 (of God), 1434 (of the heart); *shōd karun*, to make pure, to correct mistakes (in a written exercise), 1481. (H.)
- shōg<sup>a</sup>la*, decl. 1, business, occupation, employment, 313; anything to occupy or divert, diversion, pastime; *diluk<sup>u</sup> shōg<sup>a</sup>la*, diversion of the mind, amusement, 78.
- shōir*, decl. 1, a poet, 288, 1348.
- SHŌNG**, conj. 2 (I past part. *shōng<sup>u</sup>*, plur. *shōng<sup>i</sup>*; fem. *shōng<sup>u</sup>*, plur. *shōng<sup>jē</sup>*; II past part. *shōngjōv*), to lie down, 1067; to sleep, 1663, 4; pres. masc. sing. 3 *chhuh shōngān*, 1067, 1664; I past masc. sing. 1, *shōngus*, 1663.
- shōrazār*, adj., ind., brackish, saline, (of land) barren; fem. sing. nom., 158.
- SHŌZ' RĀW**, conj. 1 (I past part. *shōz<sup>a</sup>rōv<sup>u</sup>*), to make pure; hence, to make better, to improve; conj. part. *hēkakha shōz<sup>a</sup>rōvith*, canst thou improve? 920.



- shrākapuchh<sup>u</sup>*, decl. 2, a penknife, 179, 1020, 1106, 1301, 1626; sing. dat. *-puchhis*, 1559.
- shram*, decl. 1, labour, hard work; *shram karun*, to labour hard, 1024. (H.)
- shrān*, decl. 1, bathing; *shrān karun*, to bathe oneself, to bathe, 1188; *shrān karawun<sup>u</sup>*, a bather, 162.
- SHRITH*, conj. 3 (II past part. *shrithyōv*), to be congealed, to be numb with cold; II past fem. plur. 3 *shrithyēyē*, 1217.
- shukr-guzār*, adj., ind., grateful, 817; *tuhond<sup>u</sup> shukr-guzār*, thankful to you, 1782.
- shumur<sup>u</sup>*, adj. (fem. *shum<sup>u</sup>*), avaricious, 134.
- shūny*, decl. 1, a cipher, the figure 0, 460. (H. Cf. *sifar*.)
- shur<sup>u</sup>*, decl. 2, a child; plur. nom. *shur<sup>i</sup>*, 684, 703, 805, 1193, 1224, 61, 99, 1584, 1909; *shur<sup>i</sup>-bōd<sup>u</sup>*, children and relations, the members of a man's family, 932; *shur<sup>i</sup>-shōg<sup>a</sup>la*, a childish employment, 313; dat. *shurēn-murēn-handi pūky*, for the children, etc., for the family, 1421.
- shurū*, decl. 1, commencement, beginning; *shurū karun*, to begin, 351.
- sifar*, decl. 1, a cipher, the figure 0, 460. Cf. *shūny*.
- sikka*, decl. 1, a coin; sing. gen. *sikkuk<sup>u</sup> wartāw*, the circulation of a coin, 322.
- sīmīñ*, decl. 3, a lioness; a tigress, 1792.
- sipāh*, decl. 1, a soldier; plur. nom. *sipāh*, 146, 229, 1924; dat. *sipāhan*, 1535; ag. *sipāhau*, 1437.
- sīr*, adj., ind., full, satiated, satisfied, contented, 1573.
- sīrf*, adv., only, 446.
- sirī*, decl. 1 (sing. dat. *siriyēs* or *siryēs*), the sun; sing. gen. *siryē-sond<sup>u</sup>*, 1628.
- sīr<sup>u</sup>*, decl. 3, a brick, 329; plur. nom. *sērē*, 240.
- sōbāv*, decl. 1, nature, personal character, disposition, 1093; sing. abl. *nar<sup>m</sup> sōbāwa* (as adv.), of a gentle disposition, 1154; *sōbāwa-khōi<sup>a</sup>ra* *ṭaharāwun*, to judge concerning (a man's) character, 1002; *sōbāwa-kin<sup>i</sup>*, by nature, naturally, by natural disposition, 452 (with emph. *y*, *-kini-y*), 886; *kāṭhini sōbāwa-sost<sup>u</sup>*, possessing a hard nature, fierce by nature, 1197. (H. Cf. *mizās* and *tabīyēt*.)
- sōbir*, adj., ind., patient; nom. plur., 1291.
- sōbith*, adj., ind., proved, established, 656; *hēka sōbith karith*, I can prove, 1419.
- sōdāh*, decl. 1, a bargain, bargaining; sing. dat. *sōdāhas-manz*, in bargaining, 155.
- sōd<sup>u</sup>rwār*, adj., ind., fresh, not stale; masc. sing. nom., 781 (of milk); fem. plur. nom., 782 (of vegetables).

- sḡand* (1), decl. 1, fragrance, odour (of a flower), 1667. (H.)
- sḡand* (2), adj., ind., fragrant, odorous, 1308. (H.)
- sḡbat*, decl. 4 (sing. nom. *-bath*), company, association, companionship; *tani-siunz<sup>u</sup>* *sḡbath*, his company, 61, 359; sing. dat. *bḡh chhus ti-hanz<sup>ḡ</sup>* *sḡbiūḡ<sup>u</sup>* *nākhḡsh*, I do not like their company, 551; *sḡbiūḡ<sup>u</sup>-manz<sup>ḡ</sup>*, in (bad) company, 117, so 359; abl. *sḡbiūḡ<sup>u</sup>-nish<sup>ḡ</sup>*, from the company (of the wicked), 1639. Cf. *sang*.
- sḡkh*, decl. 1, happiness, ease, comfort, 596; sing. dat. *sḡkhas-manz<sup>ḡ</sup>*, in happiness, 1685; abl. *sḡkha-sān* (1563) or *sḡkha-sān pōth<sup>i</sup>* (1594), comfortably, securely.
- sḡkhāla*, adj., ind., easy, convenient, 406, 609, 842, 930; (as adv.) easily, 1336; *sḡkhāla pōth<sup>i</sup>*, easily, 807. (H.)
- sḡkshī*, decl. 1, a witness (in a court of justice); plur. dat. *sḡkshiyēn*, 1222; gen. *sḡkshiyēn-handi wananuk<sup>u</sup>* *sār*, a summary of the evidence of the witnesses, 1003. (H.)
- SḡMB<sup>i</sup>R*, conj. 1 (I past part. *sḡmb<sup>o</sup>r<sup>u</sup>*), to collect; to gather (sticks), 1244; to lay by, save up, 1039; inf. *sḡmb<sup>o</sup>run<sup>u</sup>*, abl. *sḡmb<sup>o</sup>rani*, (went) to collect (sticks), 1244; conj. part. *sḡmb<sup>o</sup>rith*, 1039.
- SḡMB<sup>i</sup>RĀIV*, conj. 1 (I past part. *-rōw<sup>u</sup>*), to collect, gather up, 794; to put together, earn, make (a fortune), 774; perf. masc. sing. 3 *chhuḡ sḡmb<sup>o</sup>rōw<sup>u</sup>-mol<sup>u</sup>*, 774; imperat. sing. 2, with suff. of 3rd pers. plur. acc. *sḡmb<sup>o</sup>rāw<sup>u</sup>-kh*, gather them up, 794.
- som<sup>u</sup>*, adj. (fem. *siim<sup>u</sup>*), level, even, 1060; flat, 739; level, even, parallel (of lines), 651; agreeing, unanimous (of opinions), 1607; fem. nom., 739, 1060, 1607; fem. plur. nom. *sam<sup>ḡ</sup>*, 651.
- sōn*, decl. 1, gold; sing. abl. *sōna-sūty*, (made) of gold, 810.
- sōnahar<sup>i</sup>*, adj., ind., gilt, golden, 804.
- sōndar*, adj., ind., beautiful, 713 (fem.), 1018 (fem.), 1384 (plur. masc.), 1630 (fem.); handsome, 836. (H.)
- sōn<sup>i</sup>*, see *bḡh*.
- sḡn<sup>u</sup>*, adj. (fem. *sḡn<sup>u</sup>*), deep (of a lake), 507.
- sōn<sup>u</sup>*, *sōn<sup>u</sup>*, see *bḡh*.
- sḡp<sup>u</sup>*, decl. 1, a dream; sing. dat. *sḡp<sup>o</sup>nas-manz<sup>ḡ</sup>*, in a dream, 583.
- sḡr*, decl. 1, breath, the breath of life; *bḡ-sḡr*, lifeless, 1069.
- sḡr<sup>o</sup>g*, decl. 1, heaven, paradise; sing. dat. *sḡrgas* (will not enter) heaven, 921; *sḡrgas-manz<sup>ḡ</sup>*, in heaven, 860; abl. *sḡr<sup>o</sup>ga* (or *sḡrga*-) *nish<sup>ḡ</sup>*, from paradise, 29. (H.)
- sḡruy*, adj. (this word is really *sḡr<sup>u</sup>*, to which emphatic *y* is nearly always added. It is therefore declined as follows: masc. sing. dat. *sḡrisūy*, ag. *sḡriy*, abl. *sāriy*; plur. nom. *sḡriy*, dat. *sārēniy*, ag. and abl. *sārēviy*; fem. sing. nom. *sḡr<sup>u</sup>y*, dat. *sārēy*, ag. *sāriy*; plur. nom. *sārēy*, dat. *sārēniy*,



ag. and abl. *sārēviyy*), all, the whole, entire; (in plur.) all of many things. The following forms occur in the sentences:—masc. sing. nom., 64, 252, 315, 615, 49, 1186, 1214, 96, 1307, 8, 1825, 1907; dat., 421, 1423, 1691; abl. 434 (agreeing with masc. inan. gen.); plur. nom., 24, 94, 320, 355 (every one = the French 'on'), 89, 652, 908, 56, 67, 1016, 1398, 1422, 1647, 1709; dat. 30, 515, 48, 698, 1224, 56; *sārēniyy-pēṭh* (barks) at every one, 156; *sārēniyy kākazan-pēṭh*, on all the papers, 209; *sārēniyy-sūty*, (deals) with all people, 473; ag. 950; abl. *sārēviyy-nishē* (independent) of all, 935.

Fem. sing. nom., 438, 640, 720, 986, 1051, 60, 1439; dat., 780, 1628; *mōkalyēyē sōr<sup>u</sup>*, (the work) is completed, 1305; plur. nom., 1038, 1196, 1547, 93; dat., 447, 660 (agreeing with gen. plur.), 776.  
*sost<sup>u</sup>*, adj. (fem. *sūṭh<sup>u</sup>*), used as a suffix added to the abl. case, signifying, 'affected by,' 'endowed with.' Its converse is *rost<sup>u</sup>*, q. v.

The following examples occur in the sentences, *dōkha-sost<sup>u</sup>*, affected by sorrow, sorry, 1682; *dūshē-sost<sup>u</sup>*, possessing faults, imperfect, 908; *khūn-khōr tabiyēta-sost<sup>u</sup>*, or *kaṭhini sōbāwa-sost<sup>u</sup>*, endowed with a fierce nature, fierce by nature, 1197; *vinayē-sost<sup>u</sup>*, humble, 886.  
*sōṭhī*, decl. 1, a companion, hence, a mate, assistant; sing. dat. *sōthiyēs*, 1137 (mate of a carpenter).

*sot<sup>u</sup>*, adj. (fem. *sūṭh<sup>u</sup>*), calm, peaceful (of the sea), 266.

*sōv<sup>u</sup>*, adj. (fem. *sōv<sup>u</sup>*), rich, wealthy; fem. sing. nom. *phala-sōv<sup>u</sup>*, rich in fruit, fertile, 1677.

*SŌZ*, conj. 1 (I past part. *sūz<sup>u</sup>*, plur. *sūz<sup>i</sup>*; fem. *sūz<sup>u</sup>*, pl. *sōza*; II past part. *sōzōv*), to send; inf. abl. forming pass. *āv sōzana*, he was sent, 354 (to jail), 1812 (he was transported); fut. pass. part. *gāṭhi sōzun<sup>u</sup>*, it ought to be sent, 1359; pres. masc. sing. 1, with suff. 3rd pers. sing. acc. *chhus-an sōzān*, I send him, 1601; I past part. forming I past tense, masc. sing. *sūz<sup>u</sup>*, 1378; fēm. sing. *sūz<sup>u</sup>*, 1277; II past part. forming II past tense, *sōzō-th-as*, I was sent by thee, thou sentest me, 790; imperat. sing. 2, with suff. 3rd pers. sing. acc. *sōzu-n*, send him, 1612.

*srēhu<sup>u</sup>*, adj. (fem. *srēh<sup>u</sup>*), moist, humid, damp, 462.

*Srīnagar*, decl. 1, name of the capital city of Kashmīr, Śrīnagar; sing. dat.

*Srīnagaras-manz*, in Ś., 675, 987, 1148; gen. *-nagaruk<sup>u</sup>*, 813; *-nagarūch<sup>u</sup>* *walh*, the road to Ś., 531.

*srēg<sup>u</sup>*, adj. (fem. *srēg<sup>u</sup>*), cheap, not dear; masc. plur. nom. *srēg<sup>i</sup>*, 307.

*suba*, for *sub<sup>a</sup>* in *prath suba*, every morning, 1664.

*sub<sup>a</sup>*, decl. 1, early morning, dawn, daybreak; sing. dat. *prath sub<sup>a</sup>has*, every morning, 1353; *prath dōha sub<sup>a</sup>has*, every day at dawn, 1539.

*sub<sup>a</sup>han*, adv., at dawn, early in the morning, 146, 444, 830, 1180.

*subūt*, decl. 1 (nom. sing. and plur. *subūth*), a proof, 1406.

*sudar*, decl. 1, the sea; sing. abl. *sudara-baḥis*, to the sea-shore, 1592.

*sūh*, see *tih*.

*sul*<sup>u</sup>, decl. 3, earliness; sing. abl. *suli*, early, early in the morning, 137, 1544, 1881.

*siim*<sup>u</sup>, see *som*<sup>u</sup>.

*suparda*, adj., ind., assigned, made over; fem. sing. nom., 1840.

*sūradag*, decl. 4, dew, 518.

*sūrat*, decl. 4 (sing. nom. *sūrath*; dat. *sūriiḥ*<sup>u</sup>, and so on), appearance, form, shape, features, 714, 39, 70; sing. abl. *sūriiḥ*<sup>u</sup>-*kin*<sup>i</sup> (handsome) in appearance, 836; plur. nom. *sūriiḥ*<sup>u</sup>, figures, forms, shapes, 786.

*sūrē*, decl. 1, the sun; sing. gen. *sūrē-sond*<sup>u</sup> *tāph*, the beams of the sun, 1628; abl. *sūrē-grohun*, an eclipse of the sun, 611. (H.)

*sust*, adj., ind., lazy, indolent, 1040, 1205; weary, fatigued, 704.

*sūty*, adv. and postpos.

Adv., with, in one's company; *mē chhu-na kāh sūty*, to me there is not any one with (me), I have no companion, 358; *sūty hyen*<sup>u</sup>, to take so and so with one, 1220.

As postpos. it governs both the dat. and the abl. cases. When governing the dat. it has the meaning of 'with', 'in company with.' When governing the abl. it has an instrumental force, meaning 'with', 'by means of.' This postposition also appears under the form of *sūtin*, but this latter does not occur in any of the sentences in this book.

a. Governing the dative, with, in company with. Compared with *sān*, which also has this meaning, when there is a question of superiority or inferiority between the nouns coupled by the word 'with', *sūty* or *sūtin* indicates that the word which it governs is the principal (as of a servant going 'with his master'), while the other word is the appendage. Thus *mōlis-sūty āv*, he came with the father, implies that, in a subordinate character, he accompanied his father, in other words, that his father brought him along with him. On the other hand, if *sān* is used, the positions are reversed (as in the case of a master going 'with his servant'). Thus, *mōlis-sān āv*, he came with the father, implies that the father came in a subordinate position, being brought along by the son. Examples of *sūty* with the dative are:—

*akis-sūty* (by joining a cipher) with one (we get ten), 460; *as-sūty*, 326 (made a meeting) with us, 1126 (conversation) with us; *chyōmis-sūty* (compare ours) with thine, 360; *hālatas-sūty* (exchange) with (thy) condition, 666; *lōkatēn-sūty* . . . *baḍēn-sūty*, (behaviour) with (i. e. towards) our inferiors . . . our superiors, 944; *lūkan-sūty*, (affection) with (i. e. for) people, 49; *masālan-sūty*, together with the spices, 319; *mē-sūty*, with me, 3, 1142; *muḍan-sūty*, (association) with fools, 895; *pānas-*



*sūty*, (allow me to go) with you, 67; *sāhibas-sūty*, with the gentleman, 852 (acquaintance), 985 (an interview); *sārānūy-sūty*, (he deals) with all people, 473; *tas-sūty*, with him, 19 (mercantile dealings), 62 (an agreement), 416 (correspondence, letter-writing), 1779 (a meeting); *ṭiman-sūty*, together with them, 1792; *ḥt-sūty*, with thee, 258 (a conversation), 375 (connexion), 879 (a meeting), 930 (a meeting), 1607 (agreeing); *vrāṭān-tas-sūty*, (exchange) with (thy) condition, 666.

Repeated and with emphatic *y*, *māje sūty-sūti-y*, always with the mother, clinging to the mother, 334.

b. Governing the ablative case, there are several shades of the instrumental signification, which may roughly be classed as follows:—

Of, resulting from (denoting material, race, stock, &c.), *kāmi-kāra-sūty*, (profits) resulting from trade, 795; *māḍi-sūty* (bricks made) of clay, 240, 329; *sōna-sūty*, (made) of gold; *rōpa-sūty*, of silver; *shēstara-sūty*, of iron; *sarātali-sūty*, of brass; *trāma-sūty*, of copper; all in 810; of, with, as in *khōshiyē-sūty*, (full) of mirth, 1160; *mōshka-sūty*, (filled) with fragrance, 1308; *āba-sūty*, (fill) with water, 728; with, (denoting manner, &c.), *mīhrbōni ta adaba-sūty*, with kindness and respect, 944; by, through, *tami(fem.)-sūty*, by it (evidence) (guilt was proved), 656; with, by means of, *aki-sūty*, (upset) by a single (puff of wind), 1427; *ami-sūty*, by means of this, 83 (masc.), 924 (fem.); *atha-sūty*, (holds) with the hand, 874; *dhēri-sūty*, (fasten together) with glue, 809; *dūrbīni-sūty*, (look) by means of (i. e. through) a telescope, 1102; *dūri-sūty*, (tie) with a ribbon, 1536; *gachha-sūty*, (writes) with chalk, 296; *harvāha-sūty*, (refreshed) by the air, 1485; *khēva-sūty*, (pull) with a tow-rope, 1428; *kiji-sūty*, (scratched) by an (iron) nail, 1582; *kudriḥ-sūty*, (created) by the power (of God), 1918; *līri-sūty*, (cut) with a saw, 1576; *malakau-sūty*, (tossed) by the waves, 1803; *māyi-sūty*, (stick) with paste, 1715; *mīkarāzi-sūty*, (nipped) with pincers, 1212; *mīlanāvāna-sūty*, by means of adding (this to that), 460; *randu-sūty*, (smoothe) with a plane, 1339; *razi-sūty*, (tie up) with a rope, 1552; *sēki-sūty*, (rub down) with a file, 726; *shēḥ-sūty*, (created) by the power (of God), 1918; *tāpa-sūty*, (melted) by the heat of the sun, 559; *tōraḥi-sūty*, (cut) with a chisel, 316; *ḥāni-sūty*, (drawing) with charcoal, 302; *ṛvi-sūty*, (drinks) with the tongue, i. e. laps, 1034; with, with the help of, *kutubnumā-sūty*, (a ship sails) by the compass, 361; by means of, in, *zulma-sūty khōsh*, delighting in cruelty, 446.

In consequence of, by reason of, on account of, owing to, with, by, of, through, *ami-sūty*, through this, by this, 1402; *ami-y-sūty*, owing to this very thing, 376; *hīma-sūty*, owing to fear, through fear, 1274, 1818 (trembling with fear); *bōchhi-sūty*, (dying) of hunger, 1710; *panāni*

*hṛ̥ṣṭi-sū̃ty*, (acting) by instinct, 969; *buḍana-sū̃ty*, owing to old age, 528; *dayāyi-sū̃ty*, by the mercy (of so-and-so), 203, by the kindness (of so and so), 1379; *dushmani-yi-sū̃ty*, out of spite, 1698; *faḥla-sū̃ty*, by the blessing (of God), 203; *nardas gindana-sū̃ty*, (ruined) through playing dice, 519; *hīta-sū̃ty*, on (this) account, 806; *kāmī-sū̃ty*, owing to (this) action, 437; *karana-sū̃ty*, through doing (so-and-so), 549, 954, 1061, 1300; *kathī-sū̃ty*, (will result) from (this) affair, 1529; *kulyau-sū̃ty*, (shady) with trees, 1621; *marana-sū̃ty*, on account of (his) death, 1186; *madata-sū̃ty*, by the help (of), 1741; *mīhrbōnī-sū̃ty*, through (so-and-so's) kindness, 1379; *pakana-sū̃ty*, owing to following (your advice), 1166; *salāharāḥhara-sū̃ty*, owing to mismanagement, 1167; *parana-sū̃ty* (pleased) by reading (a book), 1572; *phērana-sū̃ty*, (fatigued) by walking, 704; *rōzana-sū̃ty*, (troubled) by (my) remaining, 929; *sahāyē-sū̃ty*, by the help (of so-and-so), 1741; *shēṭ<sup>a</sup>-rati-sū̃ty*, out of enmity, spitefully, 1698; *tamīza-sū̃ty*, (acting) by reason (not by instinct), 969; *thākana-sū̃ty ta bēchhi-sū̃ty*, from weariness and hunger, 691; *tīrī-sū̃ty*, (numbed) with cold, 1217; *wāwa-sū̃ty*, (detained) owing to the wind, 404; *wuchhana-sū̃ty*, (grieved) (890), (rejoiced) (1492) at seeing; *yēmi-sū̃ty*, owing to which, 602; *yina-sū̃ty*, owing to (his, your) coming, 657, 984.

In reference to, in respect of, as regards, according to; *tamī-sū̃ty*, (the inference) from that, 943; *yēmi-sū̃ty*, (a pattern) by which (I can work), 1293; *yēmi-sū̃ty* . . . *tamī-sū̃ty*, (imposition practised) with reference to (i.e. upon) whom . . . upon him, 912; *yina-sū̃ty*, (a reason) for coming, 311.

With emphatic *y*. *bāzi-sū̃tiy*, (they live) only by deceit, 477.

SUV<sup>1</sup>, conj. 1 (I past part. *suv<sup>u</sup>*), to sew; imperat. sing. 2, with suff. -3rd pers. plur. acc., *milawith suwu-kh*, sew them together, 1619.

*sū̃z<sup>u</sup>*, see SÖZ.

*swōmi*, decl. 1, a master; sing. dat. (for acc.) *swōmiyēs*, 1227. (H.)

*syod<sup>u</sup>*, adj. (sing. dat. *sēdis*, and so on; fem. *sēz<sup>u</sup>*), straight, regular, 770, 991, 1722, 7; direct (of a road), 531; sincere, honest, 963; fem. sing. nom., 531, 770; fem. plur. nom. *sēza*, 963, 91.

## T

*ta* (1), conj., and. It connects both words and clauses. In the case of nouns substantive it may connect either singular nouns or plural nouns. When plural nouns are connected, *ti* (q. v.) may be substituted for *ta*, but this cannot be done when both words are singular. The following examples show the use of this conjunction:—

(a) Joining two singular substantives, 29, 96, 189, 228, 41, 65, 97,



463, 87, 97, 691, 718, 44, 911, 44, 5, 76, 99, 1137, 58, 1220, 44, 1431 (*his*), 46, 50, 1564, 1604, 1868.

(b) Joining two substantives, one sing. and the other plur., 1075, 1909.

(c) Joining two plur. substantives, 224, 592, 805.

(d) Joining two adjectives, 452, 94, 596, 694, 798, 884, 8, 93, 1008, 1291, 1426, 40, 1569, 1732.

(e) Joining two pronouns, *asī ta tōhī*, we and you, 544; *asē ta tōhē*, us and you, 978; *tamī ta tamī-sandī dōstan*, he and his friend (ag. case), 1699.

(f) Joining two adverbs, 1803, 39.

(g) Joining two clauses, 142, 72, 295, 348, 692, 763, 903, 58, 69, 1003, 7, 12, 8, 1149, 1205, 1368, 1554, 8, 1600, 57, 1792.

*Ta* sometimes has a slightly adversative sense, and might then almost be translated by 'but', as in *jism chhuh fōnī*, *ta rūh chhuh bōkī*, the body is mortal, and (i. e. but) the soul is immortal, 903.

*Ta-biyē* = and also, moreover, (this) as well as (that), as in 887, 1224, 99, 1336.

The usual expression for 'neither . . . nor' is '*na . . . na*', but sometimes *na . . . ta*, can best be so translated. Thus *chhē-na wāwamiāl ta hamatul*, (the boat) has neither sail nor punting-pole, 1564.

When more than two words are joined together, the one example in the sentences (96) seems to show that the English idiom is followed, *ta* being inserted only between the two last. The example is *Kōshlir*, *Samskrēta*, *Hindustōnī*, *Fārasī*, *ta Arabī*, *Kāshmīrī*, *Sanskrit*, *Hindūstānī*, *Persian*, and *Arabic*.

When two or more substantives governed by the same postposition are united by *ta*, the postposition, as a rule, is only written once, after the last. Thus, *ālāhi- ta mudagi-yi-nishē*, from idleness and ignorance, 189; *pāñi-* (i. e. *pāñiki*) *ta wāwaki badalana-puṣhy*, for changing of water and air, 297. In this example note that *pāñi* is in the ablative case, being governed by the postposition *uk*<sup>u</sup>; *naṭanas- ta gēwanas-man-*, in dancing and singing, 463; *mudayis- ta mudāla-sandī yi-hār*, the depositions of the plaintiff and defendant, 487. In this example note that *mudayis* is in the dative case, being governed by *hond*<sup>u</sup>, understood; *sakamaka- ta pōlāda-nishē*, from flint and steel, 744; *jismas- ta mizāzas-kiē*, (bad) for body and disposition, 976; *twistādas-* (cf. *mudayis* above) *ta tāla-sandī sarvāl ta jawāb*, question and answer of a master and a pupil, 1431; *nākāragiyē- ta jyōniyē-man-*, between vice and virtue, 1868. Sometimes, however, the postposition is attached to each noun, as in *thakana* (masc.)-*sūty ta bōchhi-sūty*, (faintness) from weariness and hunger, 691; *yinuk*<sup>u</sup> *ta gāṭhanuk*<sup>u</sup> *asbāb*, goods of coming and of going, imports and exports, 911 (cf. contra, *pāñi* in 297).

above). Very instructive is *wāwa ta traṭan-handi wakta*, at a time of wind and thunderbolts, 1075. Here *wāwa* is in the ablative singular, presupposing *wāwaki*, as in *pāñi* in 297 above. On the other hand *handi*, the postposition of the genitive plural, governs the dative, so that we have a singular inanimate ablative case coupled with a plural dative case, both forming the genitive, the *ki* of *wāwaki* being indicated by the *handi* of *traṭan-handi*.

When an adjective or verb agrees with all or both the substantives coupled together by *ta*, it is usually put in the plural, and if they are both of the same gender, it agrees with them in gender. Thus, *chhi-s kay* (masc.) *ta tambalun* (masc.) *gaṭhān*, there occur to him vomiting and delirium (verb, masc. plur.), 497; *ūnz<sup>u</sup>* (masc. plur.) *ta batakh* (masc. plur.) *kamī-sandī chhih*, whose are the geese and ducks? 592. Sometimes, however, the verb or adjective is attracted to the nearest noun, and agrees with it in number. Thus, *nāg ta trām chhuh khanana yivān*, lead and copper are dug, 1158. Here *chhuh* is in the masculine singular in agreement with the masc. sing. *trām*, which is nearest to it.

If the things coupled are of different genders, then, the masculine gender being more worthy than the feminine, the verb or adjective is usually put into the masculine plural. Thus, *Ādam* (masc. sing.) *ta Hawāh* (fem. sing.) *kaḍi-n* (masc. plur.), he thrust out Adam and Eve, 29; *mē vuchhī* (plur. masc.) *dōshēway* (plur. masc.) *mahārīṇ<sup>u</sup>* (fem. sing.) *ta mahārāza*, I saw both the bride and bridegroom, 241; *gāv* (fem. sing.) *ta wōkh<sup>n</sup>* (masc. sing.) *ōsī* (masc. plur.), a cow and a calf were (together), 265; *gayāy* (masc. plur.) *akh buḍ<sup>u</sup>* (masc. sing.) *ta akh buḍ<sup>u</sup>* (fem. sing.), an old man and an old woman went, 1244; *pād<sup>u</sup>shāh* (masc. sing.) *ta malika* (fem. sing.) *ōsī* (masc. plur.) *hōzīr*, the king and the queen were present, 1446. Sometimes, however, as when there is no difference of gender, the verb, by attraction, agrees with the nearest noun, both in gender and in number. Thus, *chhē-na* (fem. sing.) *wāwamāl* (fem. sing.) *ta hamatul<sup>n</sup>* (masc. sing.), there is not sail and punting-pole (i. e. there is neither sail nor pole), 1564. Here *chhē-na* agrees in gender and number with the nearest noun, *wāwamāl*; *tas chhēh* (fem. sing.) *biḍ<sup>u</sup>* (fem. sing.) *bōd* (fem. sing.) *ta vēṭār* (masc. sing.), to her is great sense and judgement, 1604. Here the verb *chhēh*, and the adjective *biḍ<sup>u</sup>*, are both feminine singular in agreement with the nearest noun, *bōd*. *ta* (2), adv. and conj., the equivalent of the Hindī *tō*, therefore, then, and then, in that case, (often hardly translatable) as in *chīz zan chhina tayār*, *ta*, the things, so to speak, are not ready, then (whose fault is it?), 705; *mē chhuh dād<sup>n</sup> hyuh<sup>n</sup> mōlum sapadān*, *ta bōh kyāh kara*, I have a pain in my side, what shall I do? 717; *mē dita akh nuñē-pūt<sup>n</sup>*, *ta gaṭhta*, give



me a kiss, and then go, 1017; *bulyōkh, ta biyē gānz<sup>a</sup>rāwu-kh*, you have made a mistake, so count them again, 1169.

In this meaning it often connects a conjunctive participle with the main verb of a sentence, as in *yēd-phōllawith ta mōyē*, having distended her belly, then she died, 562; similarly, 695, 708, 818, 1548, 1699, 1703, 74.

Often used to introduce the apodosis of a conditional sentence, as in *hargāh 8<sup>a</sup>h mānān chhukh-na, ta bōh kyāh kara-y*, if thou dost not heed me, then what can I do for thee? 368; similarly, 690, 982 (*ta tēli*), 1157, 1357, 1481, 1907. A very similar idiom is *wuñ-kēn chhē-wa tōhē fursath, ta bōh hēkā kath karith*, are you now at leisure, (then) can I speak with you? 1055.

It is often added to the imperative, and in that case forms the basis of the polite imperative, to which verbal terminations are added. In such circumstances it may be translated by 'just'. Thus, *wuchhta*, just see, 520, *muṭarāwta*, just loose (it), please, 1021. Many other examples of the polite imperative will be found under the head of the various verbs in this vocabulary.

It is often untranslatable, or equivalent to 'in fact', 'forsooth,' &c., like the Greek μέν. Thus *bōh ta suh zāna-n-na*, (how can I judge him?) I, in fact, don't know him, 1002; *mē ta won<sup>n</sup>*, I, in fact, did speak (but it was no use), 1192; *tam<sup>i</sup> ta mong<sup>n</sup>*, he indeed did ask (but I gave him nothing), 1216.

In some phrases it has the force of 'still', 'nevertheless,' as in *katiy rū:<sup>3</sup>tan, ta nākhōshūy chhuh*, stay where he may, still he is unhappy, 599.

*na ta*, otherwise, or else, 1073.

*tabāh*, adj., ind., ruined, destroyed; *tabāh gakhun*, to be ruined, (of a ship or boat) to be wrecked, 1548, 1925.

*tabiyē*, decl. 1 (nom. sing. and plur. *yēth*), nature, personal character, disposition; abl. *tabiyēta khōt<sup>ra</sup>* (*haharāwun*, to judge concerning (a man's) character, 1002; *tabiyēta-kin<sup>i</sup>*, by nature, naturally, by natural disposition, 452 (with emph. *y*, *-kin<sup>i</sup>*); *khūnkhōr tabiyēta-sost<sup>n</sup>*, possessing a blood-thirsty nature, fierce, 1197.

*tadbīr*, decl. 1, a device, contrivance; a contrivance suggested by so-and-so, so-and-so's advice; abl. *kami tadbīra*, by what contrivance? 405, 1139; *chyāni tadbīra mūjūb*, according to thy advice, 517.

TAG, conj. 2 (I past part. *tog<sup>n</sup>*, fem. *tij<sup>n</sup>*; II past part. *tajyōv*), to be possible, to be known how to be done, as in *tē chhu-y-nā tagān farkh sāmūn*, is not the knowledge of the difference a possibility for you, do you not know the difference? 228; *kamis tagi wanun<sup>n</sup>*, who can tell? 766; *mē chhu-na tagān*, it is beyond my power, 1365. Cf. HĒK.

- tāh*, decl. 1, a fold, a sheet; *tāh kākaza*, a sheet of paper, 1629.  
*tahakikāt*, decl. 1 (nom. sing. and plur. *tahakikāth*), an investigation, inquest, 958.  
*tajwīz*, decl. 1, approval, permission, 392; view, opinion, decision, judgement, 493, 904, 1156; a scheme, plan, device, 662, 772; sing. dat. *tajwīzas-manz*, in (their own) opinion, 904; *tajwīzas-pēṭh*, (objections) to a plan, 772; abl. *myāni tajwīza warōi*, without my permission, 392.  
*tākān*, adv., quickly, 1392, 1448, 1704; immediately, at once, 16, 350, 968.  
*tākat*, decl. 1 (nom. sing. and plur. *tākath*), strength, vigour, 1726.  
*takhsir*, decl. 1, a misdemeanour, offence, crime, 441, 656, 705, 1238, 64; sing. gen., 122, 769; *takhsīraki sababa*, on account of the offence, 1412; abl. *takhsīra-kinī*, (sorry) for the offence, 1682; *bē-takhsir*, blameless, 200.  
*takhsirwār*, adj., ind., blameworthy, blameable, 198; subst., decl. 1, a delinquent, criminal; sing. dat. *-wāras*, 1004.  
*takht*, decl. 1, a throne; sing. dat. *takhtas-pēṭh*, 1787.  
*taklīf*, decl. 1, trouble, inconvenience, 929.  
*tal*, postpos., governing dat., under, below; *pahiyē-tal*, under the wheel, 448; *myāñē nazari-tal*, under (i.e. in) my opinion, 474; *mēzas-tal*, under the table, 731; *kulīchē ṭhāyē tal*, under the shade of the tree, 1067, 1620. Cf. *talī*, *talī-kinī*.  
*talab*, decl. 1, pay, salary, wages, 31, 54, 1057, 1295, 1566.  
*talaffuz*, decl. 1, pronunciation, accent, 14, 563, 1404, 5.  
*talāsh*, decl. 1, search, quest, 1589, 90; *talāsh karun*, to search (for = *pēṭh*), seek after, endeavour, attempt, 124, 630; sing. dat. *talāshē bēhun*, to sit at search, to keep continually searching, 1590.  
*talawwū*, decl. 2, fickleness, changeableness (the Arabic *talawwun*); hence, compound adj. *talawwālī-mizāz*, ind., versatile, unstable, fickle, 299.  
*talī*, *talī-kinī*, postpos., under, below, the same as *tal*, q. v.; *talī* appears with the agent case in *kanī talī*, (I whispered) under (i.e. in) (his) ear, 1905; *talī-kinī* governs the dat. in *garas talī-kinī*, under the house, 578.  
*talā*, decl. 3, a bee, esp. a stinging bee; sing. ag. *talāri*, 173.  
*tām*, *tāmāth*, *tāñ*, or *tāñēth*, adv. and postpos.

(1) Adv. used in asking a question when the speaker is really in doubt as to whether there is anything to ask. Thus, *kyāñ tāñ wunu-n*, did he say anything? Here the speaker did not notice at the time what the man said, and afterwards recalls the fact, and, being in doubt, asks the question. The example is taken from the author's *Essays on Kāshmirī Grammar*. It is, moreover, added to interrogatives to convert them into indefinite pronouns, like the Sanskrit *api*, as in *kamī tāñ haṅkōrī hūñī*, by some mad dog or other, 1119.



(2) As a postposition it governs either the nominative or the dative case, and signifies up to, or during, with various shades of meaning. Thus, of place, up to, *Dili tāñ*, up to Delhi, as far as Delhi, 41; *bōn tām*, (read) down to the bottom (of the page), 222; *koṭ<sup>u</sup> tām*, up to what distance, how far (can you jump)? 1006; for, through, *shēṭhan kruhan tāñ*, (the soldiers pursued them) for sixty *kōs*, 1437.

Of time, up to, till, until; *az tām* (70, 143, 545, 705, 1712), *az tāñ* (14), up to now, yet, still; *az tāñ*, (if I had done so-and-so), by this time (I should be so-and-so), 1357; *brēsawāri tām*, (postponed) till Thursday, 33; *gōḍañikis tōrikhas tāñ*, till the first (of the month), 929; *dupaharan* (dat. plur.) *tāmāth*, till midday, 1151; *yoṭ<sup>u</sup> tām*, up to which time, until, 1011; *aīḥ baj<sup>e</sup> tām*, till eight o'clock, 1664; *wuñukh tam*, up to now, yet, 1179; during, for, *trēn rētan tāmāth*, (credit) for three months, 436; *abadas tāñ*, during eternity, eternally, 650; *yoṭ<sup>u</sup> tām*, during which time, as long as, 1089; *yūḥ<sup>u</sup> wakth tām*, for a longer time, 1385; *tēr tām*, for a long time, 1589, 1711; *sindagi<sup>e</sup> tāmāth*, (transported) for life, 1812.

*tāmām*, adj., ind., complete, whole, perfect; *tāmām karun*, to complete, conclude, finish, 733.

*tāmāsh<sup>e</sup>*, decl. 1, a diversion, 'tumasha,' 567.

*tāmāth*, see *tām*.

*tambalun*, decl. 1, delirium, 497.

*tam<sup>i</sup>*, *tami*, see *tih*.

*tamiz*, decl. 1, reason (as opposed to instinct), 969; discretion, judgement, 547, 1604; abl. *tamiza-sūty*, (acts) by reason, 969.

*tamōk<sup>u</sup>*, decl. 2, tobacco; *tamōk<sup>u</sup> chyon<sup>u</sup>*, to drink tobacco, to smoke, 1799.

*tamsil*, decl. 1, an allegory, fable, apologue; plur. gen. *tamsilan-hond<sup>u</sup>*, 687. *tāñ*, *tāñēth*, see *tām*.

*tana*, adv., from that time, since then, 826. Cf. *yēna*.

*tandurust*, adj., ind., healthy; masc. plur. nom., 1732.

*tandurustī*, decl. 4, good health, general health; sing. gen. *tandurustī-hond<sup>u</sup> ṭhikāna*, certainty of (his) health, certainty in regard to (his) health, 1369; dat. *tandurustī-mans*, 954.

*tang*, adj., ind., contracted, strait, narrow, (of a window) small, 1298 (fem. plur. nom.).

*tāng*, decl. 4, the bray of an ass; plur. nom. *chhuh tānga diwān*, (the ass) is giving brays, is braying, 231.

*tāp*, decl. 1 (nom. sing. and plur. *tāph*), fever, 497.

*tāp*, decl. 1 (nom. sing. and plur. *tāph*), the heat of the sun, sunshine, 1628, 32; sing. abl. *tāpa-sūty*, 559.

- TAR*, conj. 2 (I past part. *tor*<sup>u</sup>), to be crossed over, to go across, to cross; pres. part. *watī apōr tarān*, while crossing across the road, 1735.
- taraf*, decl. 1, a direction, side; sing. abl. *prath tarafa*, in every direction, 321; *chyāni tarafa*, in thy direction, 374; *ihav aki tarafa*, put to one side, put away, 856; *bē-taraf-dār*, impartial, 906.
- tarafdārī*, decl. 4, taking sides, partiality, 1281.
- tarah*, decl. 1, manner, kind, fashion; sing. gen. *prath tarahuk*<sup>u</sup> *asbāb*, articles (furniture) of every kind, 792; sing. abl. *kuni taraha*, of any kind, 647, 1824; *prath taraha*, of every kind, 913; *taraha taraha*, of various kinds, 1260, 1613, 96, 1807; *r<sup>u</sup>ti taraha*, of a good kind, excellently, 973.
- tarakkī*, decl. 4, elevation, promotion, progress, improvement, prosperity, 1414.
- tārīf*, decl. 1, praise; *tārīf karun*, to praise, commend, 352, 1196.
- tarīk*, decl. 1 (nom. sing. and plur. *tarīkh*), mode, manner, method, fashion, 1150, 1351; sing. dat. *tarīkas-pēth*, 614.
- tarjama*, decl. 1, a translation, 1811; *tarjama karun*, to translate, interpret, 981, 1810; *tarjama karanwōd*<sup>u</sup>, an interpreter, 982; *tarjama prāyē shēbdān-honā*<sup>u</sup>, a translation almost of the words, a literal translation, 1086.
- tarkōrī*, decl. 3, a vegetable; plur. nom. *tarkārē*, vegetables, 782.
- tartīb*, decl. 1, order, arrangement; *bē-tartīb*, without order (of a school), 1255.
- tārūk*, decl. 1 (sing. nom. *tārūkh*, dat. *tārakas*; plur. nom. *tārakh*), a star, 243.
- turwār*, decl. 4, a sword, 'tulwar,' 1770.
- tas*, see *tih*.
- tasfiyē*, decl. 1, settlement, adjustment, disposal (of a case), 34.
- tasht*, decl. 4, a basin; sing. dat. *tashti-kēth*, in a basin, 160.
- tasonā*<sup>u</sup>, see *tih*.
- tāt*, decl. 1 (nom. sing. and plur. *tāth*), canvas, 268.
- tath*, see *tih*.
- tāth<sup>u</sup>j<sup>u</sup>*, decl. 3, a tub, 728.
- tati*, adv., there, in that place, 127, 207, 445, 703, 22, 46, 881, 1101, 1446, 1711, 1807.
- taur*, decl. 1, manner, mode, means, 1754; its ablative occurs in *bataura*, in the manner of, used as a preposition, q. v.
- tawa*, a pronominal base, synonymous with *tami*, the masc. sing. abl. form of *tih*, used in adverbial phrases. Thus *tawa-pata*, 857 (or *tami-pata*), after that, thereafter, afterwards; *tawa-y* (emph. *y*) for that very reason, therefore, 634, 1673.



*tawā-ti*, see *tōti*.

*tawāza*, decl. 1 (in plur.) politeness, civility; plur. abl. *tawāzau-kin*<sup>i</sup>, with civility, 325, 6.

*tawōrikh*, decl. 1, a history, chronicle, 872.

*tayār*, adj., ind., ready, 705 (masc. plur. nom.), 967 (ditto), 1466 (fem. sing. nom.); *ṣ<sup>h</sup>h bajanas chhēh tayār* (fem.), it (sc. the clock) is ready to strike two, it is near two o'clock, 337; *tayār karun*, to make ready, prepare anything (1256, 1424), make (792), build (a house) (1470).

*tayōri*, decl. 4, preparation; *chhik gakhaniich<sup>u</sup> tayōri karān*, (they) are making preparation of going, they are preparing to go, 1375.

*tāzagī*, decl. 4, freshness; *mē chhēh tāzagī wōpazān*, freshness is becoming for me, I am being refreshed, 1485.

*tazkīr*, decl. 1, a biographical memoir, a biography; plur. gen. *tazkīran-hiins<sup>u</sup> kitāb*, a book of memoirs, 1143.

*tēli*, adv. of time, then, at that time, 574; *yēli . . . tēli*, when . . . then, 444, 1103, 1347, 1708. Frequently used to introduce the apodosis of a conditional sentence: *hargāh . . . tēli*, if . . . then, 535, 677, 732, 69, 924, 1240, 1343, 51, 1502; *yēduwai . . . tēli*, if . . . then, 1359, 1407, 32, 49, 1544, 97, 1678, 1761; *ṣ<sup>h</sup>h hēkakh-a . . . tēli*, canst thou (lend me) . . . then, 1499. Compounded with *ta* (2), we have *agar . . . ta-tēli*, if . . . then, 982.

*tēmū<sup>u</sup>*, decl. 3, a spark; *tēmū<sup>u</sup>-ay*, a spark if (it desire), 1691. Cf. *ay* (1).

*tēz*, adj., ind., sharp, 328 (of claws), 1626 (of a knife); quick, rapid, 1181 (of motion), 1458 (of the stream of a river); masc. sing. nom., 1458, 1626; plur. nom., 328; fem. sing. nom., 1181.

*ṬHAG*, conj. 1 (I past part. *ṭhog<sup>u</sup>*, plur. *ṭhag<sup>i</sup>*; fem. *ṭhiij<sup>u</sup>*, plur. *ṭhajē*; II past part. *ṭhajyōv*), to deceive, cheat, swindle; inf. sing. abl. forming pass. *ṭhagana ōwa*, you were cheated, 155; conj. part. *ṭhagith hēkun*, to be able to cheat, 308; pres. masc. plur. 3 *chhik ṭhagān*, they cheat, 308.

(This verb is also used in the 3rd conj. with the meaning 'to be cheated'. Its II past part. is then *ṭhagyōv*, but no examples of this occur in the sentences.)

*ṬHAHAR*, conj. 3 (II past part. *ṭhahar-yōv*), to halt, stand still, stop, wait; fut. pass. part. *gashī chyōn<sup>u</sup> ṭhahar-an<sup>u</sup>*, you ought to stop, 1294; past masc. sing. 3 *ṭhaharyōv*, it stood still, 169; fut. sing. 3 *ṭhahari*, he will wait, 1879.

*ṬHAHARĀW*, conj. 1 (I past part. *ṭhaharōw<sup>u</sup>*), to cause to stand, hence, to ascertain, decide, determine; fut. sing. 1 *tabiyēla khō<sup>u</sup>ra kyāh ṭhaharāwa*, how can I judge of (his) character? 1002.

*ṬHAK*, conj. 2 (I past part. *ṭhok<sup>u</sup>*, plur. *ṭhak<sup>i</sup>*; fem. *ṭhiich<sup>u</sup>*, plur. *ṭhachē*;

II past part. *thachyōv*), to become weary, hence (in past tenses) to be weary; inf. sing. abl. *thakana-sūty*, owing to weariness, 691; I past masc. sing. 1 *thokus*, I am weary, 1797.

*ṭhāna*, decl. 1, the cover of a box or the like, 1065; the cork or stopper of a bottle, &c., 414.

*thar*, decl. 4 (sing. dat. ag. abl. and plur. nom. *thiur<sup>u</sup>*; plur. dat. *thiur<sup>u</sup>n*, ag. and abl. *thiur<sup>u</sup>v*), the back; sing. dat. *thiur<sup>u</sup>-pēth*, on the back, 144.

*ṭhaṭha*, decl. 1, a joke, joking, 998.

*THAW* or *THĀW*, conj. 1 (I past part. *thow<sup>u</sup>* or *thōw<sup>u</sup>*; II past part. *thavyōv* or *thāvyōv*, and so throughout). This verb is the equivalent of the Hindī *rakhnā*, to keep, retain, hold, 14, 1011, 1320; to put by, save, put away, 1574; to keep, keep back, reserve (for a person), 1514; to place, put, deposit, 145, 61, 221, 5, 51, 78, 89, 335, 626, 961, 1028, 1116, 52; to put a person in a certain position, engage (as a servant), appoint, 635, 982.

Common in phrases such as *thav aki tarafa*, put to one side, put away, 856; *bar thowu-th wēth<sup>u</sup>*, thou hast left the gate open, 796; *bōr<sup>u</sup> thawun*, to place weight, to lean (upon), 1044; *būsith thawun* (Hindī, *samajh rakhnā*), to consider, 1430; *dabōwith thawun*, to pinch, squeeze, 1212; *dairi thawiñ<sup>u</sup>*, to exercise patience, 1290; *dāwā thawun*, to make a claim, 327; *dōst thawun*, to count as a friend, to favour, 1283; *dyan thawun*, to become busy, be engaged, 258; *fikir<sup>u</sup> thawiñ<sup>u</sup>*, to take thought, prepare beforehand, 1068; *hawās band thawun*, to keep one's senses under control, 1605; *khabar thawiñ<sup>u</sup>*, to take care, be cautious, 285; *khaṭith thawun*, to conceal, 371, 868, 1593; *mēl thawun*, to associate, 895; *mēth<sup>or</sup> thawun*, to count as a friend, favour, 1283; *alāka thawun*, to have connexion with, concern, 375; *aprasan thawun*, to offend a person, 1239; *nā-khōsh thawun*, to offend a person, 1239; *nēb thawun*, to promise, 1401; *nishchay thawun*, to be assured, 696; *path thawun*, to dissuade, 560; *paṭh thawiñ<sup>u</sup>*, to be assured, 118; to place trust (in), believe (in), 505, 1824, 66; *rōṣi* (or *prasan*) *thawun*, to oblige, please, 1227; *sab<sup>ur</sup> thawun*, to exercise patience, 1290; *samband thawun*, to have connexion with, concern, 375; *yād* (or *ēlās*) *thawun*, to retain in the memory, 1530; *yārūz<sup>u</sup> thawiñ<sup>u</sup>*, to show affection, 49.

The following forms occur in the sentences:—inf. and verbal noun, *thawun<sup>u</sup>*, 895, 1239; *thawun*, dat. *thawanas-mans*, in putting, 1227; gen. *thawanuk<sup>u</sup>*, 1320, 1824; fem. *thawiñ<sup>u</sup>*, 285; fut. pass. part. *thawun<sup>u</sup>*, 982, 1290, 1605; plur. nom. *thawan<sup>i</sup>*, 1514; fem. sing. nom. *thawiñ<sup>u</sup>*, 1068, 1290; conj. part. *thawith*, 258, 371, 560, 1530, 1866; pres. masc. sing. 1 *chhus thawān*, 14; with neg. *chhus-na thawān*, 505; 2 with interrog. suff. *chhukh-a thawān*, 327; 3 *chhuh thawān*, 49, 1283;



plur. 3 *chhih thawān*, 868, 1593; fem. sing. 3 with neg. suff. *chhē-na thawān*, 375; I past part. forming past tense, masc. sing. *mē thaw<sup>u</sup> nēb*, I promised, 1401; with suff. of 2nd pers. sing. ag. *thowu-th*, it has been left by thee, 796; fem. plur. *mē thawē dabōwith*, I have pinched (my fingers), 1212; perf. masc. sing. 3 *chhuh thaw<sup>u</sup>-mot<sup>u</sup>*, 635; fut. sing. 1 *thawa*, 225, 51; with suff. of 3rd pers. sing. acc. and interrog. *thawa-na*, shall I put it? 1152; imperat. sing. 2 *thav*, 118, 45, 221, 78, 335, 626, 856, 1028, 1116, 1430, 1574; with suff. 3rd pers. sing. acc. *thawu-n*, 289, 961; with prohibitive neg. *ma thaw*, 1044; polite imperat. sing. 2 *thavta*, 161, 696, 1011.

*thaza*, see *thod<sup>u</sup>*.

*thazar*, decl. 1, height, 863; (of a river) up stream; sing. dat. *thazaras kun*, in the direction of up stream, 707.

*thikāna*, decl. 1, a fixed or permanent place of abode, dwelling-place, address, 32, 708; certainty, absence of doubt, 1369.

*thil<sup>i</sup>*, decl. 3, a bag, 145; a purse, 1436; sing. dat. *thēlē-manz*, in the bag, 145.

*thod<sup>u</sup>*, adj. (sing. dat. *thadis*; fem. *thiis<sup>u</sup>*, sing. dat. *thazē*, plur. nom. *thaza*, and so on), high, 1078 (of price), 98 (of a room), 1464, 1714 (of the bank of a river); masc. sing. nom., 1714; *aki hata thod<sup>u</sup>*, higher (in price) than a hundred (rupees), 1078 (here *thod<sup>u</sup>* is used as an adverb); sing. dat. *yitis thadis*, (I cannot reach) so high, 1464; fem. plur. nom. *thaza*, 1098.

*thōkur*, decl. 1 (sing. dat. *thōkuras*), the image of a god, an idol, 897; sing. abl. *thōkura-dwāras-manz*, in the idol-house, in the temple, 897.

*thōn<sup>u</sup>*, decl. 3 (sing. dat. *thānē*), a trap; *wahōr<sup>u</sup>m thōn<sup>u</sup>*, I set a trap, 1616. *THUK*, conj. 1 (I past part. *thuk<sup>u</sup>*; fem. *thuch<sup>u</sup>*: II past part. *thuchyōv*), to bury; to drive (a nail into a wall); I past part. as past tense, masc. sing., 588.

*thūk*, decl. 1 (nom. sing. and plur. *thūkh*), the point of anything pointed, the nib of a pen, 1210.

*thūl*, decl. 1, an egg; sing. dat. *thūlas hyuh<sup>u</sup>* (fem. *hish<sup>u</sup>*), like an egg, oval, 739; plur. nom. *thūl*, 617.

*thiir<sup>u</sup>*, see *thar*.

*ti*, conj. (the equivalent of the Hindī *bhī*), also, 1389; even, 1364; *biyē ti*, and moreover, 1421; *bōti* (*bōh-ti*), I also, 1777; *kēh-ti*, anything even, at all (adv.), 736; *na zāh-ti*, not at any time, never, 741, 829. *Ti* may also be used instead of *ta* (1), to mean 'and', but only when joining plural nouns, as in *mahaniv<sup>i</sup> ti gupan ti āy*, both the men and the cattle came, but this use does not occur in the sentences.

*tīh*, pron. demonstr., that (not within sight, cf. *huh*), he, she, it, both subst. and adj. It is frequently used as the correlative of *yih*, who. It may be

animate masculine, animate feminine, inanimate masculine, or inanimate feminine. Sing. nom. an. masc. *suh*; fem. *sōh* or *sa*; inan. com. gen. *tīh*. Dat. an. com. gen. *tas*, *tamis*; inan. com. gen. *tath*; ag. an. masc. *tamī*, fem. *tami*; inan. com. gen. *tamī*. Gen. an. masc. and fem. *tamī-sond*<sup>u</sup>, *tasond*<sup>u</sup>; inan. com. gen. *tamyuk*<sup>u</sup>. Abl. an. and inan., com. gen. *tami* or *tawa*. In the plur. there is no distinction between an. and inan., and gender is distinguished only in the nominative case. Thus, nom. masc. *tim*, fem. *tima*; dat., com. gen. *timan*; gen., com. gen. *timan-hond*<sup>u</sup>, *tihond*<sup>u</sup>; ag. and abl. *timau*. Although written with a short *i*, the word *tīh* is usually strongly accented, so as to sound almost like *tī*.

When this pronoun is used as an adjective, the inanimate forms, with one exception, are not employed. The one exception is *tath*, which is used as an adjective when agreeing with an inanimate noun of either gender in the dative case singular. In other cases the animate forms are used, according to gender, even when agreeing with an inanimate noun, except that the adjectival feminine dative is *tami*, not *tamis*. When agreeing with a genitive, the usual rule for adjectives is observed. When the genitive is the genitive of a masculine singular inanimate noun, and therefore ends in *uk*<sup>u</sup>, &c., the pronoun is put into the ablative form singular, and when the genitive is not of this description, the pronoun is put into the dative singular. Thus, *suh* (not *tīh*) *jahāza*, that ship, 150; *sa* (not *tīh*) *shēlph*, that art, 105; but *tath* (not *tas* or *tamis*) *kulis*, to that tree, 227 (inan. masc. sing. dat.); *tath* *kāmē*, for that work, 28 (inan. fem. sing. dat.). *Tami* (masc. sing. abl.) *chizuk*<sup>u</sup>, of that thing, 482; *tas* (masc. sing. dat.) *sāhibā-sond*<sup>u</sup>, of that gentleman, 327; *tami* (not *tamis*) *jyāy-hond*<sup>u</sup>, of that place, 508.

It therefore follows that the nominative singular inanimate form *tīh*, it, that, is only used as a substantive. But *suh* and *sa*, the masculine and feminine animate forms, are also used as substantive inanimate forms, instead of *tīh*, when the pronoun is correlate to a preceding adjectival pronoun, which (as all these pronouns follow the same rules) is used, though inanimate, in the animate masculine or feminine gender, as explained above for adjectival *suh* and *sa*. The preceding pronoun is usually the relative, as in *yus asbāb tōhē hyot*<sup>u</sup> *wa*, *suh* (not *tīh*) *chluh drōg*<sup>u</sup>, what property you purchased, that is dear, 474; *yēmi murāda khōt*<sup>u</sup> *ra tē sōzōthas bōh*, *suh* (not *tīh*) *sapod*<sup>u</sup> *pūra*, for what purpose you sent me, that became fulfilled, 790; *tē yōssa kitāb mē lūs*<sup>u</sup> *th*, *sa* (not *tīh*) *āyē mē khōsh*, what book you sent me, that was acceptable to me, 15. For an exception to this, see 1487 below. The preceding pronoun need not necessarily be a relative; thus, *suh phal chluh tōk*<sup>u</sup>, *suh* (not *tīh*) *ma khēh*, that fruit is sour, do not eat it, 1687.



When, however, the demonstrative pronoun is correlate to a *substantive* inanimate pronoun, *tih* is used, as in *yih bōh wanān chhus, tih chhwā poz<sup>u</sup> kina apo<sup>u</sup>*, is what I say true or false? 931. Also, as the pronoun *yih*, this (not the relative pronoun *yih*, what), in the direct singular, is the same in form for both genders, whether animate or inanimate, when the substantive demonstrative pronoun is correlate to it, it is, in the direct singular, always *tih*, not *suh* or *sa*. Thus, *yih* (adj. masc. inan.) *sōruy kur<sup>u</sup> kot<sup>u</sup> kyāzi chhuh yiti pyō-mot<sup>u</sup> ? tih nih tulith*, why is all this refuse here? take it away, 315.

In the plural nominative the masculine agrees with all masculine nouns, and the feminine agrees with all feminine nouns, without any distinction between animate and inanimate. But, if the adjective pronoun agreeing with a feminine nominative plural is separated from it by some word which does not indicate its gender by its form, then the masculine form of the plural pronoun is used instead of the feminine. Thus *tim* (not *tina*) *z<sup>u</sup>h pachē* (fem. plur. nom.), those two boards, but *tina pachē*, those boards. No examples of the former idiom occur in the sentences, but two examples will be found under *yih* (1), q.v.

The other cases of the plural are all of common gender, and make no distinction between animate and inanimate.

NOMINATIVE FORMS, SING., SUBST.—The following forms occur in the sentences:—

Animate masc. *suh*, nom. he, 2, 5, 11, 2, 26, 8, 36, 43, 9, 51, 9, 85, 8, 93, 6, 100, 3, 34, 40, 3, 53, 63, 7, 71, 2, 8, 84, 201, 4, 5, 6, 14, 6, 9, 23, 56, 7, 8, 69, 73, 4, 80, 8, 96, 7, 9, *et passim*.

Acc. him, 56, 312, 18, 532, 672, 942, 1002, 1239, 1395, 1558, 1884.

Fem. *sa*, nom. she, 128, 392, 566, 94, 948, 1154, 1350, 1426, 1653, 1711, 1842, 1920, 33.

Inanimate *tih*, nom. it, that, 73, 459, 504, 36, 839, 1396, 1931; correlate to the inanimate relative substantive pronoun *yih*, which, what, 768, 72, 931, 98, 1214, 1366, 1469, 1533, 1825.

Acc. *tih*, it, that, 394, 856, 1791; correlate to *yih*, as above, 13, 60, 95, 174, 8, 677, 778, 816, 920, 1085, 1476, 1599, 1713, 1903; correlate to *yih* (masc. inan. adj.), this, 315.

*suh*, it, that, correlate to a relative adjective pronoun in the masculine gender, agreeing with, or referring to a masculine inanimate substantive, 474, 790, 842, 1083, 1106; correlate to a preceding demonstrative adjective pronoun in the masculine gender, agreeing with a masculine inanimate object, 1687.

*sa*, it, that, correlate to a relative adjective pronoun in the feminine gender, agreeing with a feminine inanimate substantive, 15, 1638, 58.

In the following case we should expect *tīh* correlate to the preceding *yih*, but the *tīh* has been attracted to agree with the feminine words that immediately precede it, *yih tas mē nasīhath kūr<sup>ti</sup>*, *sa* (not *tīh*) *mōñ<sup>u</sup>na tamī*, 1487, he has not heeded that (advice), which advice I gave him. It will be observed that *yih* is treated as a substantive, being the object of the compound verb *nasīhath kūr<sup>u</sup>*. In strict grammar we should expect *yōssa*, agreeing in gender as an adjective with *nasīhath*. See further under *yih* (2).

ADJ.—*suh*, that, agreeing with a masculine animate noun, 111, 334, 73, 516, 799, 1316, 27, 1537; agreeing with a masculine inanimate noun, 150, 68, 262, 542, 6, 668, 756, 815, 1269, 1432, 70, 1666, 87, 1721, 1841.

*sa*, that, agreeing with a feminine animate noun, 226, 330, 660, 1198; agreeing with a feminine inanimate noun, 105, 91, 239, 640, 65, 1269, 1448, 1548, 1905, 25.

DATIVE FORMS, SING., SUBST.—Animate masc. *tas*, to him, for him, 170 (beckon to him), 8 (say), 239 (give), 356 (say), 510 (say), 616 (give), ib. (benefit), 29 (end, limit), 73 (give), 768 (give), 801 (pleasing), 870 (give), 953 (did injury), 1043 (show), 50 (do honour), 72 (say), 1107 (happen), 1323 (medical attendance), 1374 (*tas myū<sup>u</sup>*, he got, *us-kō milā*), 1401 (promise), 1486 (give), 7 (advice), 8 (honour), 9 (necessary), 1507 (say), 23 (honour), 1750 (came), 61 (say), 1840 (assigned), 79 (say). As dative of possession with *chhuh*, *chh<sup>h</sup>*, &c., 4, 23, 437, 547, 84, 7, 805, 30, 1090, 1123, 1413, 40, 1538, 1561, 6, 1651, 1754, 1917; as a *dativus commodi*, as regards him, 196, 1108, 19, 1547; *tas-manz*, in him, 887; *tas nish<sup>h</sup>*, (there is) with him (*us-kē pās*), he has, 242, 408, 99, 949; (I sent) to him, 1277; at his hands, by him, 479; (ask, &c.) from him, 292, 481, 1329, 1808; *tas-pata*, (run) after him, 1558; *tas-pē<sup>h</sup>*, on him, 20 (an accusation), 165 (a victory), 1412 (a prosecution), 1824 (trust); *tas-sīty*, with him, 19, 62, 416, 1779.

In sense of acc. him, 110 (ask him), 93, 511, 60 (*bis*), 1023, 1731.

*tamis*, to him, for him, 31 (*dativus commodi*), 147, 1089, 1457 (dat. of possn.).

Animate fem. *tas*, to her, 376 (anxiety caused to her), 973 (dat. of possn.), 1604 (ditto), 1801 (ditto), 1913 (ditto).

Inanimate *tath*, to that, to it, 177, 246, 1415 (correl.); *tath badala*, in exchange for that, 664; *tath-manz*, in that, 663 (correl.), 1292 (correl.); *tath-pē<sup>h</sup>*, on that, 400 (correl.), 1131 (correl.), 1823 (correl.); *tath*, in sense of acc., it, 234.

ADJ.—*tas*, to that, agreeing with a masculine animate noun in the dat.,



217, 852, 985; of that, agreeing with similar noun in genitive, 327 (*sāhiva-sond<sup>u</sup>*), 328 (similar), 1135 (similar).

*tami*, agreeing with feminine noun in gen. sing., *tami jyāy<sup>h</sup>-hond<sup>u</sup>*, of that place, 508, 1334; *tami kōnj<sup>h</sup>-hond<sup>u</sup>*, of that bill of exchange, 593; *tami jamōk<sup>h</sup>-hond<sup>u</sup>*, of that society, 1381.

*tath*, to that, agreeing with masculine inanimate noun in dative case, 227, 32, 897, 1792. Agreeing with feminine inanimate noun in dative case, 28, 118, 523, 972, 80, 1286, 1550, 1616, 1840.

GENITIVE FORMS, SING.—*tas* (not changing for gender or case), his, her, of him, of her (no instance of the meaning 'her' occurs in the sentences); his, agreeing with masc. noun, sing. nom., 761, 890; agreeing with masc. noun, sing. dat. 954, 1729, 31; ag., 1905; abl., 395; with fem. noun, sing. nom., 205, 45. All these may equally well be considered as datives.

*tami<sup>i</sup>-sond<sup>u</sup>*, his, of him, 32, 61, 133, 491, 553, 63, 656, 90, 833, 951, 8, 1064, 1225, 51, 64, 1328, 48, 1518, 1634, 1815, 19, 53, 85; *tami<sup>i</sup>-sandis* (masc. sing. dat.), 359, 64, 654, 1137, 1590, 1637, 1875; *tami<sup>i</sup>-sand<sup>i</sup>* (masc. sing. ag.), 917, 1699; *tami<sup>i</sup>-sandi* (masc. sing. abl.), 104, 380, 468, 84, 90, 6, 568, 76, 630, 57, 70, 712, 71, 848, 1002, 57, 1186, 1356, 1492, 1502; *tami<sup>i</sup>-sand<sup>i</sup>* (masc. plur. nom.), 91, 229, 684, 831; *tami<sup>i</sup>-sūnz<sup>u</sup>* (fem. sing. nom.), 61, 381, 438, 926, 86, 1125, 57, 1490; *tami<sup>i</sup>-sanz<sup>h</sup>* (fem. sing. dat.), 144, 359, 505, 797, 862, 1508, 24; *tami<sup>i</sup>-sanza* (fem. plur. nom.), 685.

*tami<sup>i</sup>-sond<sup>u</sup>*, her (possess. pron.), of her, 489, 619, 88; *tami<sup>i</sup>-sand<sup>i</sup>* (masc. plur. nom.), 494.

*tasond<sup>u</sup>*, his, of him, 58, 396, 855, 1274, 1758; *tasandis* (masc. sing. dat.), 213; *tasiūnz<sup>u</sup>* (fem. sing. nom.), 57, 396, 855; *tasanz<sup>h</sup>* (fem. sing. dat.), 1220, 1414, 1743.

*tasond<sup>u</sup>*, her (possess. pron.), of her (no example); *tasand<sup>i</sup>* (masc. plur. nom.), 1082; *tasiūnz<sup>u</sup>* (fem. sing. nom.), 528.

*tamyuk<sup>u</sup>*, its, of it (inanimate), 705, 828, 1699; *tamich<sup>u</sup>* (fem. sing. nom.), 291, 1554.

AGENT, SING.—*tam<sup>i</sup>*, by him (masc. animate subst.), 16, 25, 50, 68, 74, 86, 7, 90, 4, 108, 15, 20, 94, 209, 34, 8, 55, 71, 317, 26, 50, 89, 438, 41, 81, 6, 98, 501, 8, 73, 615, 49, 752, 74, 800, 4, 21, 50, 73, 8, 920, 43, 65, 89, 1019, 50, 1, 4, 1120, 1, 6, 65, 70, 1216, 79, 80, 8, 1377, 1436, 9, 87, 1510, 7, 81, 1618, 25, 36, 72, 98, 9, 1703, 29, 45, 63, 1935; adj. *tam<sup>i</sup> hakīman*, by that physician, 454.

*tami*, by her, by that (adj. fem. an.), 614, 700, 1541.

*tam<sup>i</sup>*, by it, by that (adj. inan. masc. or fem.), no example.

ABL., SING.—subst. masc. an. *tami-sūty*, (cheating) on him, 912

(correl.); subst. masc. inan. *tami-sūty*, by means of it, 459, 943 (correl.); *tami khōta kor<sup>u</sup>*, more than that, 1527; subst. fem. inan. *tami-sūty*, by means of it, 656; adj. masc. *tami sababa*, on that account, 272; *tami māla-nishē*, from that property, 1625; *tami samayē*, at that time, 1752; agreeing with masc. inan. sing. gen. *tami chizuk<sup>u</sup>*, of that thing, 482; *tami jahāsūch<sup>u</sup>*, 260; *tami mulkiich<sup>u</sup>*, 720; adj. fem. *tami wati*, on that road, 829. For *tawa*, see s. v.

NOMINATIVE FORMS, PLUR., SUBST.—masc. an. *tim*, nom. they, 106, 7, 52, 304, 8, 20, 38, 401, 19, 30, 46, 52, 3, 63, 7, 9, 77, 88, 509, 38, 50, 5, 606, 46, 50 (correl.), 2, 841 (correl.), 7, 67, 82, 92, 3, 904, 12, 3, 34, 52, 6, 1024, 40, 63, 1160, 1, 4, 77, 91, 1205, 14, 20, 31, 91, 1375, 85, 1400, 17, 18 (correl.), 79, 1510, 20, 40, 73, 93, 1609, 45, 7, 94, 6, 1709, 32, 4, 8, 71, 4, 5, 85, 99, 1807, 27, 32, 47, 56, 68, 1914 (correl.), 16, 36. Acc. them, 1387.

Fem. an. *tima*, they, 1260. Acc. them, 424 (correl.).

Inan. masc. No examples.

Inan. fem. *tima*, acc. them, 1481.

ADJ.—Animate, masc. *tim*, 527, 1710.

Inanimate masc. *tim*, 705, 1398, 1551.

Inanimate fem. *tima*, 1808.

DAT., SUBST.—masc. *timan*, to them, 263, 681, 91, 1192, 1385, 1444, 1608, 1786, 1822, 1902; dat. of possn., 1111, 5, 1418 (correl.); *timan-sūty*, with them, 1792; *timan-manz*, amongst them, 537; *timan-pēh*, on them, 946.

ADJ. fem. *timan rupayēn-hond<sup>u</sup>*, of those rupees, 1472.

In sense of acc. *timan*, them, 308 (correl.); adj. masc. *timan kākazan*, those papers, 727.

GEN. *tihond<sup>u</sup>*, of them, their, 139 (correl.), 567, 1084 (correl.), 1133; masc. dat. *tihandis*, 384, 551, 693; abl. *tihandi*, 1317, 1538; masc. plur. nom. *tihand<sup>i</sup>*, 1654, 1850; fem. sing. nom. *tihūnz<sup>u</sup>*, no examples; sing. dat. *tihanzē*, 551, 1614 (plur. of respect); plur. nom. *tihanza*, 1509.

AG. *timau*, by them, 52, 230, 54, 321, 669, 964, 1014, 5, 1171, 92, 1394, 1511, 1731.

ABL. *timau*; *timau-kin<sup>i</sup>*, (look) through them (sc. windows, fem. plur.), 1298.

With emphatic *y* added to this pronoun, we have, *suy* (476, 598) or *suhay* (1416), verily he, even he, it is he alone who; or adj., that very, 1684 (*suy*); inan. *tiy*, that very thing, 1389, 1500 (correl.); dat. inan. *tath<sup>i</sup>*, that very thing (in sense of acc.), 1503; ag. an. *tamiy*, by him indeed, by him and no one else, by the same person, 1777; abl. inan. adj. *tamiy ranga*, of that very kind (correl.), 1896; *tamiy vizi*, at that very time, 1120.



Like the pronouns of the first and second persons, this pronoun has a series of pronominal suffixes, which may be optionally attached to any finite verbal form. For the nominative singular there is no proper suffix, but, as will be seen from the examples below, the accusative suffix is sometimes employed where a grammatical nominative is required. The suffix of the accusative singular is *n*, or, when the finite verb is in the third person, *s*. The suffix of the dative singular is *s*, and that of the agent singular is *n*. The suffix for all cases of the plural is *kh*, which becomes *h* before another pronominal suffix. There is no suffix of the genitive of either number, but the suffix of the dative is often used as a kind of *dativus commodi*, with practically the force of a genitive. Thus, *dēka phoṭu-s*, 763, the forehead was broken for him, i. e. his forehead was broken. When added to a form ending in a consonant, these suffixes insert the letter *a* as a junction vowel as in *chhus-an* for *chhus + n*. When, however, they are added to a second person singular imperative which ends in a consonant, instead of this junction-vowel, the letter *u* is added to the verbal form. Thus *kar + n*, make him, becomes *karu-n*, to be carefully distinguished from the infinitive *karun*, which is the same in form. The following instances of pronominal suffixes of the third person occur in the specimens.

Sing. nom. *n*. As already said, there is no proper suffix of the nom. singular, but when the past tense of a transitive verb has the suffix of the agent of the first or second person, then the suffix *n* of the accusative is sometimes added to indicate the grammatical subject which is in the nominative case. Thus, *trōwu-th*, let loose by thee, i. e. thou didst let loose. Adding *n*, we have *trōwu<sup>h</sup>-th-an*, he was let loose by thee, i. e. thou didst let him loose, 1058. Similarly, *zōl<sup>h</sup>-th-an*, it was pared by thee, i. e. thou didst pare it, 459.

Sing. acc., *n. s*. There are no examples of the suffix *s* in the sentences. It is used when the verb is in the third person, as in *suh p. ān chhu-s*, not *suh karān chhu-n*, he makes him. For *n* we have the following:—Added to pres. masc. sing. 1, *chhus-an sōzān*, I send him, 1601; *chhus-an yiṣhān*, I wish (to see) him, 1884.

Added to fut. or pres. subj., sing. 1 *kara-n*, I shall make it, 244; *laba-n*, I shall find him, 532; *nima-n*, I shall take it, 861; *wāyē-n*, I shall plough it, 1347; *wuchha-n*, I shall see him, 1395; *zāna-n*, I shall know him, I know him, 312, 942, 1002. Added to sing. 2 *wuchhah-an*, thou wilt see him, 672.

Added to imperat. sing. 2, ending in a vowel, *nī-n*, take it, 318; to the same form ending in a consonant, with *u* added as explained above, *anu-n*, bring him, 1558; *ganḍu-n*, tie it, 1536, 1791; *karu-n*, do it, &c.,

516, 74, 1339; *kāru-n*, melt it, 1041; *khanu-n*, dig it, 525; *mānju-n*, file it, 726; *mēnu-n*, measure it, 1141; *phiru-n*, turn it over, 1828; *raŋu-n*, catch it, 283; *sōzu-n*, send him, 1612; *thawu-n*, put it, 289, 961; *taŋu-n*, cut it, 316; *thunu-n*, leave it, 1114; *zālu-n*, burn it, 253. Added to polite imperat. sing. 2 *dita-n*, give it, 1552; *nita-n*, take it, 420; added to plur. 2 *hōv'tō-n* (for *hōv'taw + n*), show ye it, 1638.

Added to past conditional, sing. 2 *lūrahō-n* (irregular, for *lūrahōkh + an*), (if) thou hadst struck down, 1407.

Interrogative forms:—To pres. masc. sing. 2 *chhuh-an-a wuchhān*, dost thou see it? 243; *chhuh-an-a zānān*, dost thou know him? 799. To fut. sing. 1 *tharwa-n-a*, shall I put it, 1152; to sing. 2 *hēkah-an-a*, canst thou (shorten) it? 1635.

Sing. dat. s. For *chhu-s*, *chhē-s*, *chhi-s*, see under *CHHUH*. Added to pres. masc. plur. 3 *chhi-s gathān*, they are happening to him, 497; to fem. sing. 3 *chhē-s sapadān*, it (fem.) becomes to him, 1415; to past masc. sing. *phoŋu-s*, it was broken for him (*dativus commodi*, see above), 763; to past fem. sing. *gayē-s*, (the bullet) went for him (*dativus commodi*, i. e. his bullet went), 1636; added to past cond. sing. 1 *karahō-s*, I should have made for him, 769.

Sing. agent *n*, added to past masc. sing. *dyutu-n*, given by him, he gave, 1091; *hyotu-n* begun by it, it began, 1543; *poru-n*, read by him, he read, 595; followed by suff. 2nd pers. sing. nom. *hēchhanōw<sup>u</sup>-n-akh*, thou wast taught by him, he taught thee, 1777; to masc. plur. *kaŋi-n*, they were expelled by him, he expelled them, 29; *hēti-n*, they began, see *HĒ*, 248; to fem. sing. *hēkū-n*, begun by it (fem.), it (fem.) began, 1531, 4. Added to *chhuh*, with conj. part. *tam<sup>i</sup> chhu-n k<sup>a</sup>nith*, or forming perf. *tam<sup>i</sup> chhu-n k<sup>a</sup>n<sup>u</sup>-mot<sup>u</sup>*, he has sold, 615.

Plur. acc. *kh*. Added to fut. sing. 1 *zāna-kh*, I know (used for pres.) them, 24.

Added to imperat. sing. 2 *gan<sup>a</sup>rāwu-kh*, 1169; *khēchu-kh*, 651; *milanāwu-kh*, 1174; *sōm<sup>o</sup>rāwu-kh*, 794; *suwu-kh*, 1619; *ṭāru-kh*, 1683; *taŋu-kh*, 749; *walu-kh*, 754; *wāŋu-kh*, 1715. To polite imperat. sing. 2 *maŋhta-kh*, 1553; *wuŋhta-kh*, 1829; to plur. 2 *kar<sup>i</sup>tō-kh*, 1481.

Added to past cond. 1 *raŋahō-kh*, I should have detained them, 1385.

Plur. dat. *kh*. Added to past fem. plur. *gayē-kh*, (the bullets) went for them (*dativus commodi*, i. e. their bullets went), 1171.

Added to past cond. sing. 3 *phaŋihē-kh*, (that the belly) should have burst for them (*dativus commodi*, i. e. that their bellies should have burst),

254.

*likyāzi*, see *kyāzi*.



*tīl*, decl. 1, oil, 221, 1243.

*tīm*, *tīma*, *tīman*, *tīmau*, see *tih*.

*tīr*, decl. 1, an arrow; plur. nom. *tīr*, 224; *tīr trāwun*, to shoot an arrow, 1633.

*tīr<sup>1</sup>*, see *tyūr<sup>u</sup>*.

*tīr<sup>u</sup>*, decl. 3 (sing. dat. *tīr<sup>ə</sup>*, and so on), a feather, 713.

*tītha*, adv., in that manner, so. With emph. *y*, even so; *tīthay biyē*, so on the other hand, 860; *tīthay-pōth<sup>i</sup>* (cf. *pōth<sup>i</sup>*), in that very manner, 944; in such a way (that), 459.

*tīksa*, see *tyūt<sup>u</sup>*.

*tīkha-y*, *tīkh<sup>u</sup>*, *tīkhū-y*, see *tyuth<sup>u</sup>*.

*tīy*, see *tih*.

*tōba*, decl. 1, repentance; *tōba karana-sūty*, (nothing will result) from repentance, 1501.

*tōbi*, adj., ind., subject, subdued; *pānas tōbi raṭun*, to keep under subjection, 1736; *tōbi rōzun*, to be submissive to, 1738.

*tōbīdār*, adj., ind., obedient, 1224 (masc. plur. nom.).

*tōhafa*, decl. 1, a present, a complimentary gift, 1378.

*tōhē*, *tōh<sup>i</sup>*, see *t<sup>u</sup>h*.

*TOL*, conj. 1 (conj. part. *tūlith*; I past part. *tūl<sup>u</sup>*, plur. *tūl<sup>i</sup>*; fem. *tūj<sup>u</sup>*, plur. *tōjē*; II past part. *tōjyōv*), to weigh; inf. abl. forming pass. *āwā tōlana*, has it been weighed? 1899.

*tōlawōr<sup>u</sup>*, decl. 2 (sing. dat. *-wōris*, abl. *-wāri*), a well-bucket, 1114.

*tōm<sup>u</sup>l*, decl. 1, rice, 1463, 1571; sing. dat. *tōm<sup>u</sup>las-manz*, in the rice, 237; gen. *tōm<sup>u</sup>luk<sup>u</sup>*, 1570.

*ton<sup>u</sup>*, adj. (fem. *tūn<sup>u</sup>*), thin, liquid, as compared with solid, 1083.

*tōp*, decl. 4 (sing. nom. *tōph*), a sting (of a bee, &c.); *tōph diñ<sup>u</sup>*, to sting, 173, 1719.

*tōrikkh*, decl. 1, a date, 468; sing. dat. *gōḍañikis tōrikkhas tāñ*, up to the first date, till the first of the month, 929; abl. *gōḍañiki tōrikkha*, on the first (of the month), 568.

*tōr<sup>u</sup>*, decl. 2, the bolt (of a door or window), 215.

*tōr<sup>u</sup>*, decl. 3, delay, 492.

*tōrūṭ<sup>u</sup>*, decl. 3, a chisel; sing. abl. *tōraṭi-sūty*, (cut) with a chisel, 316.

*tōsildār*, decl. 1, a *tahsildār*, a certain revenue official, 345.

*tōsīr*, decl. 1, impression, effect, operation, mode of operating, 1249.

*tōtā*, decl. 4, praise, commendation; sing. dat. *tōtāyē lāyēkkh*, worthy of commendation, 381.

*tōta*, decl. 1, a parrot, 1769; sing. dat. *tōtas*, 752 (*dativus commodi*).

*tōth<sup>u</sup>*, adj. (fem. *tōth<sup>u</sup>*, dat. *tāchhē*), dear, beloved, 475, 709.

*tōti*, conj., still, nevertheless, 595. Also *tawa-ti*, see Part I, p. 67, v. 29.

tol<sup>u</sup>, adv., to that place, thither, 53, 84, 127, 297, 382, 405, 643, 711 (bis),

37, 871, 901, 1151, 1201, 3, 9, 26, 1358, 1891.

tōšim, decl. 1, honouring, treating with respect (ta'azim), 1089, 1488, 1523.

trakor<sup>u</sup>, adj. (fem. trakūr<sup>u</sup>), coarse, hard, stiff (of paper), 1718.

trām, decl. 1, copper, 1158; sing. dat. (for acc.) trāmas, 228; abl. trāma-sūty, (made) of copper, 810.

traṭ, decl. 1 (nom. sing. and plur. traṭh), lightning, a thunderbolt; plur. gen.

traṭan-handi wakta, at a time of lightnings, i. e. during a thunderstorm,

1075.

TRĀW, conj. 1 (I past part. trōw<sup>u</sup>, plur. trōw<sup>i</sup>; fem. trōw<sup>u</sup>, plur. trāwē;

II past part. trāvyōv), to let go; to abandon, forsake, 1, 151, 644, 773,

1038, 51, 1831; to leave (a place), 1049, 1451; to leave (behind one at

death), 703, 1909; to leave (space between lines), 1689; to resign, give up,

1517; to release, let loose, 1058; to acquit (a person under trial), 26;

to spill, 209, 1697; to spread out, lay, 735 (nets), 1127 (manure); to fire

(a bullet or an arrow), 1171, 1633, 6; I perf. part. trōw<sup>u</sup>-mot<sup>u</sup>, that which

is abandoned, an allowance, drawback (on merchandise), 581; abandoned,

out of use, obsolete, 1229; gugūstul<sup>u</sup> trāwun, to swing on a perch (of a

bird in a cage), 1769; wōsh trāwun, to emit sighs, to sigh, 1642; trōwīth

khunun, to throw away, 279, 743, 1788; trāwē khala khala karīth,

(he) has broken in pieces, 234; chīrīth trāwun, to wring out (water from

a cloth), 1926; trāwun gar<sup>u</sup>d phōkh dīth, to blow off the dust, 210.

The following forms occur in the sentences:—inf. trāwun<sup>u</sup> yīshun, to

intend to leave, 1049; abl. trāwani zāmun, to know how to shoot, 1633;

fem. trāwūn<sup>u</sup>, 1127; fut. pass. part. masc. plur. nom. apaz<sup>i</sup> khayāl gaṭhaw

trāwani<sup>i</sup>, erroneous resolutions are proper to be forsaken, 644; lāgarw-na

as<sup>i</sup> trāwani<sup>i</sup>, we should not forsake, 773; fem. sing. nom. mīl lagi-na

trāwūn<sup>u</sup>, do not spill the ink, 1697; plur. nom. asē gaṭhan nākāragiyē

trāwānē, we should abandon evil deeds, 1038; conj. part. trōwīth, 1,

279, 703, 43, 1788, 1831, 1909; pres. part. trāwān, 735; pres. masc.

sing. 2, chīhukh trāwān, 1642; 3 chīhukh trāwān, 1769. I past part. form-

ing I past with suffix of 2nd pers. sing. ag. case, and 3rd pers. sing. nom.

trōwu-th-an, he was released by thee, 1058; with suff. of 3rd pers. plur.

ag. trōwu-kh, released by them, 26; fem. sing. trōw<sup>u</sup>, 209, 1051, 1517,

1636; plur. trāwē, 234, 1171; perf. part. trōw<sup>u</sup>-mot<sup>u</sup>, 581, 1229; fut.

sing. 2 trāwakh, 1451; plur. 1 trāwaw, 151; imperat. sing. 2 trāv, 210,

1689, 1926.

trēh, see trih.

trēsh, decl. 4, thirst, 1447; covetousness, eager desire, 1163; sing. abl. trēshi-

ho<sup>u</sup>, thirsty, 888; mē chyāvta trēsh hanā, give my thirst a little to drink,

i. e. give me a drink of water, 579.



*trēshnā*, decl. 4, greed, avarice, 1163. (H.)

*trih* or *trēh*, card, com. gen. plur. (dat. *trēn*, ag. and abl. *trēyau*), three, 182, 671, 805, 32, 1095, 1514; dat. 436, 1311, 1690.

*trish*, decl. 4, wood; plur. nom. *trishē*, 1244.

*triy*, decl. 4, a woman, a female as distinguished from a male of man or animal, 718. (H. Cf. *māda*.)

*trōwith*, *trōw<sup>u</sup>*, see *TRĀW*.

*trukh<sup>u</sup>*, adj. (fem. *truchh<sup>u</sup>*), intelligent, clever, experienced, 676; active (in a business), 28.

*TUL*, conj. 1 (I past part. *tul<sup>u</sup>*; fem. *tuj<sup>u</sup>*, plur. *tujē*; II past part. *tujōv*), to raise, lift up, 1065, 70; to undertake (a work), 1838; to carry (a load), 163; to undertake, undergo (labour, &c.), 1836; to suffer, undergo (pain, affliction, &c.), 52; to experience (a sensation), 638 (*maza tulun*, to experience a pleasure, enjoy, with gen. of obj.); *nakshē tulun*, to draw a picture, 302; *fōida tulun*, to raise fruit, to derive profit, 795; *pūr<sup>u</sup> tulun*, to raise the foot, to step, 1815; hence, to step out, quicken one's pace, 1449; *krakh tulūn<sup>u</sup>*, to raise a noise, cry out, 449; *wōṭa tulañē* (fem. plur.), to raise leaps, to jump, 1006; *tulith nin<sup>u</sup>*, to raise and take, to take away, 315. The following forms occur in the sentences:—inf. *tulun*; sing. gen. *pūr<sup>u</sup> tulanuk<sup>u</sup> sadāh* (*sada*+*āh*), a sound of a footstep, 1815; conj. part. *tulith*, 315, 1449; *tulith hēkun*, to be able to raise, 1006, 70; pres. masc. sing. 1 *chhus tulān*, 638; 3 *chhuh tulān*, 163, 302; plur. 2 *chhiwa tulān*, 449, 1836; past masc. sing. 3 *tul<sup>u</sup>*, 52; fut. sing. 1 *tula*, 795; 2 with interrog. suff. *tulakh-a*, 1838; imperat. sing. 2 *tul*, 1065.

*tūp<sup>i</sup>*, decl. 3 (sing. dat. *tōpō*), a hat, 850.

*tūr<sup>u</sup>*, decl. 3, cold, coldness, cold weather, 343, 411, 699, 779; sing. abl.

*tūri-sūty*, (numbed) with cold, 1217.

*tyoṭh<sup>u</sup>*, adj. (plur. *tēṭh<sup>i</sup>*; fem. *tēṭh<sup>u</sup>*, plur. *tēchhē*), bitter, 197.

*tyūr<sup>u</sup>*, decl. 2 (sing. dat. *tiris*, ag. *tir<sup>i</sup>*, abl. *tēr<sup>i</sup>*; plur. nom. *tir<sup>i</sup>*, dat. *tērēn*, ag. and abl. *tēryau*). The fem. is *tir<sup>u</sup>*, a ewe, a ram, a male shēep, a sheep without regard to sex; plur. nom., 1580.

*tyuth<sup>u</sup>*, pron. adj. of manner (sing. dat. *tithis*, fem. *tikh<sup>u</sup>*), such, of that kind; (as adv.) so; masc. sing. nom., 497 (adv.), 1656 (adv.); with emph. *y*, exactly such, exactly so, really so, *tyuthu-y*, 698, 860, 1050, 960 (adv.), 1815 (adv.); fem. sing. nom., 698, 779, 938; with emph. *y*, *tikhū-y*, 602, 98; plur. nom. with emph. *y*, *tikhā-y*, 1298; *yuth<sup>u</sup>* ... *tyuth<sup>u</sup>*, as ... so, 465; *yuth<sup>u</sup>* ... *tyuthu-y*, as ... exactly so, 1695.

*tyūt<sup>u</sup>*, pron. adj. of quantity (sing. dat. *tītis*, ag. *tīt<sup>i</sup>*, abl. *tītē*, and so on; fem. sing. nom. *tīṣ<sup>u</sup>* or *tyūṣ<sup>u</sup>*, plur. nom. *tīṣā*), so much, (in plur.) so many;

masc. sing. nom., 235 (adv.), 254 (adv.); fem. plur. nom., 1432; *yūtl*<sup>u</sup>... *tyūtl*<sup>u</sup>, as much . . . so much, 10; the more . . . the more, 1484 (adv.).

## T

*tāh* (1), pron., 2nd pers. (sing. dat. ag. and abl. *tē*, gen. *chyon*<sup>u</sup>; plur. nom. *tōh*<sup>i</sup>, dat. ag. and abl. *tōhē*, gen. *tuhond*<sup>u</sup>), thou. In the plural, often used politely for the singular, like the English 'you'.

When this pronoun is used as a suffix attached to a finite verb, it takes the following forms:—Sing. nom. *kh* or, before another pronominal suffix, *h*, as in *poku-kh*, thou wentest; *pok<sup>u</sup>-h-as*, thou wentest for him; sing. acc. *th* (added to the first person) or *y* (added to the third person), as in *kara-th*, I shall make thee; *kari-y*, he will make thee; sing. dat. *y*, as in *pēyi-y*, it will fall to thee; sing. ag. *th* (added to the past tense of a verb, when there is no auxiliary verb) or *y* (added to an auxiliary verb), as in *koru-th*, made by thee, thou madest; *chhu-y kor<sup>u</sup>-mot<sup>u</sup>*, has been made by thee, thou hast made; plur. for all cases *wa*, as in (nom.) *paki-wa*, ye went; (acc.) *chhu-wa karān*, he makes you; (dat.) *chhu-wa karān*, he makes for you; ag. *kor<sup>u</sup>-wa*, made by you, you made. When following a consonant, all these suffixes insert the letter *a* as a junction vowel. Thus, *chhus-awa*.

This pronoun is peculiar in that whenever it is the subject of, or is governed by, a finite verb, even if fully expressed, it must always also be represented by a suffix. It should, however, be remembered in regard to the suffixes of the nominative case that the future, the present subjunctive, the imperative, and the past conditional, being already supplied with terminations indicating the person of the subject, never take any additional pronominal suffixes of the nominative. In all other circumstances the use of the suffixes of this pronoun, and of this pronoun alone, is compulsory, not optional. If, however, the pronoun is not directly governed by the verb, but is governed by a postposition, the use of the suffix is not compulsory. We may say *tāh poku-kh* or *poku-kh*, thou wentest, but never *tāh pok<sup>u</sup>*; *tē kara-th* or *kara-th*, I will make thee, but not *tē kara*; *tē pēyi-y* or *pēyi-y*, but not *tē pēyi*; *tē koru-th* or *koru-th*, but not *tē kor<sup>u</sup>*, although *mē kor<sup>u</sup>*, without the suffix, would be quite as correct as *mē koru-m* or *koru-m*, for 'I made'. So also in the plural. As an example of the pronoun governed by a postposition we may quote *bōh chhus* (not *chhus-awa*) *tōhē nishē yishān*, I wish from you, 1512. In the sentences there are a few instances in which the suffix has been omitted in contradiction to the above rules. Such will be indicated by the letters 'n. s.' written after the references given below. If, owing to the reason given



above, the suffix of the nominative case is not attached to the verb, the tense of the verb will be indicated after the reference.

The following forms occur in the sentences:—

Sing. nom. 6 (fut.), 13, 44 (imperat.), 58, 60, 80, 1, 95, 121, 47, 90, 2 (imperat.), 200, 11, 43, 50, 84 (fut.), 327, 63, 8, 91, 407, 35, 57, 64, 5, 85, 503 (fut.), 16 (imperat.), 20 (imperat.), 4, 56 (fut.), 8, 60, 9, 80 (imperat.), 602, 4, 22, 36, 45, 53, 63, 77 (bis.) (pres. subj.), 86, 92 (fut.), 3, 6 (imperat.), 728 (imperat.), 32 (pres. subj.), 3 (imperat.), 40, 55 (imperat.), 72, 91 (fut.), 9, 801 (fut.), 3 (fut.), 6, 26, 8, 37, 65 (fut.), 70 (fut.), 85, 91 (fut.), 9, 920 (fut.), 6 (fut.), 38 (fut.), 43, 61 (imperat.), 71 (fut.), 82, 1006 (fut.), 20 (fut.), 3, 9 (fut.), 30 (fut.), 3, 46, 70 (fut.), 83, 93, 9, 1101 (fut.), 3 (pres. subj.), 4 (fut.), 39 (fut.), 57 (past cond.), 72, 88, 1223 (imperat.), 50, 8, 64 (imperat.), 1323, 51 (past cond.), 8 (pres. subj.), 9 (pres. subj.), 62, 6, 87 (past cond.), 8, 1406, 7 (past cond.), 8, 10 (fut.), 1, 2 (fut.), 24 (imperat.), 30 (imperat.), 41, 3, 51 (fut.), 68 (fut.), 9, 99 (fut.), 1530 (fut.), 2, 44, 94 (imperat.), 9, 1611, 33, 5 (fut.), 42, 57 (fut.), 68, 1708 (pres. subj.), 39 (fut.), 53 (fut.), 61 (past cond.), 8 (fut.), 77, 1806, 20, 38 (fut.), 44, 9, 78, 81 (imperat.), 2, 90, 1903, 7 (pres. subj.).

Sing. dat., A. in sense of acc., 771. B. in sense of dat., 181, 228, 362, 436 (n. s.), 582, 609, 77, 82, 732 (n. s.), 78, 929, 37 (dat. *commodi*), 1106, 1226, 40 (n. s.), 1324, 80, 1434, 56, 1500, 1679 (n. s.), 1746; dat. of possn., 429, 672, 795, 852, 977, 1480, 1624; *ē gāhi-y*, it is wanting to thee, you require (cf. gen., below), 1684, 1784; *ē pēyi-y*, it will fall to thee, you will have (to do so-and-so), 767, 981, 1300, 1430; *ē brōñh*, before thee (in time), 219; *ē nishē*, in thy possession (*tērē pās*), 46, 69, 802, 1320, 1401; *ē pēth*, on thee, 1061, 1866; *ē sītty*, with thee, 258, 375, 879, 930, 1607.

Sing. gen. As the genitive never either governs or is governed by a finite verb, the rule about suffixes does not apply to this case. Masc. sing. nom. *chyōn<sup>u</sup>*, thy, of thee, 45, 110, 27, 79, 311, 406, 623, 41, 922, 1131, 6, 82, 1201, 27, 32, 1371, 2, 1429, 71, 98, 1626, 1737, 47, 1837, 89; dat. *chyōnis*, 135, 275, 666, 915, 1076, 96, 1219, 1303, 1595; abl. *chyāni*, 374, 512, 7, 43, 984, 1167, 1741; agreeing with gen. of an inan. masc. noun, 76, 352, 1202; plur. nom. *chyōn<sup>i</sup>*, 416; dat. *chyānēn*, 515, 1701; fem. sing. nom. *chyōñ<sup>u</sup>*, 37, 114, 27, 627, 31, 922, 1227, 1305, 1438, 1572, 1747, 1880, 92, 1915; dat. *chyāñē*, 941, 1478 (for acc.); abl. *chyāñi*, 1166, 1204, 1379, 1781.

As special cases we may quote *chyōn<sup>u</sup> hyuh<sup>u</sup>*, (my case is) like thine, 1650; (I can write as well) as thou, 1927; masc. sing. dat. *chyōnis sītty* (compare ours) with thine, 360; abl. *chyāni khōta*, (better) than thine, 188; fem. sing. nom. *chyōñ<sup>u</sup>*, thine (and mine are alike), 1569. With

*gākhun* (1) we have (cf. sing. dat. above) *gākhi chyōn<sup>u</sup> kōshish kariūn<sup>u</sup>*, thy effort making is proper, i.e. you should endeavour, 1227; *gākhi chyōn<sup>u</sup> t̄aharun<sup>u</sup>*, thou shouldst stop, 1294; *chyōn<sup>u</sup> gākhi ar<sup>a</sup>z karun<sup>u</sup>*, thou must make a petition, 1319; *chyōn<sup>i</sup> gākhan tharwan<sup>i</sup>*, thou must put (masc. things), 1514.

Sing. ag. *ēē*, usually as the subject of the past tense of a transitive verb, but also governed by a future passive participle, forming the subject of a tense of necessity, as in *chhu-y ēē karun<sup>u</sup>*, it is to be done by thee, i.e. thou must do, 848, or, with an intransitive verb, *ēē āsi-y gākhun<sup>u</sup>*, it will be to-be-gone by thee, thou wilt have to go, 901. The instances of the ordinary agent case are 15, 92, 104, 64, 91, 262, 4, 8, 82, 346, 87, 459, 79, 99, 701, 61, 90, 842, 72, 911, 74, 1058, 64, 1183, 95, 9, 1208, 71, 5, 84, 1333, 8, 1475, 6, 1587, 1616, 58, 73, 5, 1700, 56, 1928.

Sing. abl. *ēē warōi*, without thee, 17.

Plur. nom. *tōh<sup>i</sup>*, 32 (fut.), 129 (fut.), 32, 55, 83 (imperat.), 408 (imperat.), 58, 532 (imperat.), 5 (pres. subj.), 44 (imperat.), 811 (imperat.), 1382 (used respectfully for sing.), 1445, 1515, 8, 1836, 1901. In 544 *as<sup>i</sup> ta tōh<sup>i</sup>* governs the first person plural.

Plur. dat. *tōhē*, 367 (respectfully for sing.), 535 (n. s.), 978 (n. s., dat. of possn.), 83 (n. s., resp. for sing.), 1055 (dat. of possn., resp. for sing.), 1556 (dat. of possn.); *tōhē dōn-manz*, (a quarrel) between you two, 557; *tōhē-nishē*, (I will come) to you, 968. In 535 the *tōhē* immediately follows the verb, and takes the place of the suffix. In 978 we have *asē ta tōhē chhu-na*, and to avoid ambiguity the suffix of the second person is omitted.

Plur. gen. masc. sing. nom. *tuhond<sup>u</sup>*, your, 409, 533, 634, 1782 (resp. for sing.); abl. *tuhandi*, 967, 1516 (with inan. masc. sing. gen.), 28 (ditto); fem. sing. nom. *tuhūnz<sup>u</sup>*, 1491; dat. *tuhanzē*, 817.

Plur. ag. *tōhē*, 474, 820, 1638.

Plur. abl. *tōhē-nishē*, from you, 1512.

The following are instances of the use of the various suffix-forms of this pronoun. References to passages in which the full pronoun is not also written are in italic numerals:—

Sing. nom. *khi*, *h*. See *chhukh*, *chhukh-a*, *chhukh-na*, and *chhukh-nā*, under *CHHUH*. Added to I past masc. sing. *gō-khi*, thou wentest, 1388. Preceded by suffix of 1st pers. sing. agent, *wuchh<sup>u</sup>-m-akh*, thou wast seen by me, I saw thee, 826. Preceded by suff. of 3rd pers. sing. ag. *hēchhanōw<sup>u</sup>-n-akh*, thou wast taught by him, he taught thee, 1777. Followed by suff. of 3rd pers. sing. acc. and interrog. *chhu-h-an-a wuchhān*, dost thou see it? 243; *chhu-h-an-a zānān*, dost thou know him? 799.



Sing. acc. *th, y*. Added to fut. sing. 1 interrog. *karanāwa-th-a*, shall I cause thee to make? 985; added to pres. masc. sing. 3 *chhu-y khōsh karān*, is making thee pleased, 771.

Sing. dat. *y*. See *chhu-y, chhē-y, chhu-yē*, and *chhē-yē*, under *CHHUH*. Added to I past masc. sing. *ōsu-y*, there was to thee, thou hadst, 1226; *wōtu-y*, (time) passed for thee, 896, 937. Interrog. *sapod<sup>u</sup>-yē*, did it become for thee, 181. Preceded by suff. of 1st pers. sing. ag. *dyutu-m-ay*, given by me to thee, I gave to thee, 1106; *won<sup>u</sup>-m-ay*, I said to thee, 1500. Added to fem. sing., similarly preceded, *hōw<sup>u</sup>-m-ay*, I showed to thee (a fem. thing), 682.

Added to fut. sing. 1 *dima-y*, I will give to thee, 664; *mashith gaṭhi-y*, it will be forgotten for thee, thou wilt forget, 768; *hāwa-y*, I will show to thee, 582, 1324; *hōra-y*, I will pay to thee, 192, 1499; *kara-y*, I will do for thee, 368; *wana-y*, I will say to thee, 609, 857; *wuchha-y*, I will see for thee, 1429; *yima-y*, I will come to thee, 755. Added, to sing. 3 *gaṭhi-y*, it is proper for thee, 10, 318, 1684; *mēli-y*, it will be joined to thee, thou wilt get, 730; *pēyi-y*, it will fall to thee, 767, 981, 2, 1300, 1430; *rāwi-y*, it will be lost to thee, thou wilt lose, 1106; *sapadi-y*, there will be to thee, 929; *zānanāwi-y*, he will explain to thee, 677; interrog. *gaṭhi-yē*, is it necessary for thee? 1784.

Added to past. cond. sing. 1 *hēkahō-y*, I should have been able (to show) to thee, 1351.

Sing. ag. *th*. Added to I past masc. sing. *dyutu-th*, thou gavest, 842; *hyotu-th*, thou tookest, 268; *koru-th*, thou madest, &c., 92, 761, 1700; *lobu-th*, thou gottest, 1271; *prōwu-th*, thou gottest, 262; *thowu-th*, thou placedst, 796; *ḥōlu-th*, thou enduredst, 164; *wonu-th*, thou saidst, 1658; followed by suff. 1st pers. sing. dat. *won<sup>u</sup>-th-am*, it was said by thee to me, thou toldest me, 1616; by suff. 3rd pers. nom. *trōw<sup>u</sup>-th-an*, it was let loose by thee, thou lettest it loose, 1058; *zōl<sup>u</sup>-th-an*, it was pared by thee, thou paredst it, 459. Interrog. *gonḍ<sup>u</sup>-th-a*, didst thou bind? 701; *kor<sup>u</sup>-th-a*, didst thou make? 264, 1475; *wuchh<sup>u</sup>-th-a*, didst thou see? 346, 1064. Negative, *wonu-th-na*, thou didst not say, 1333. Added to fem. sing. *būz<sup>u</sup>-th*, thou heardest, 974; *kūr<sup>u</sup>-th*, thou madest, 92, 387, 1756; *lūs<sup>u</sup>-th*, thou sentest, 15; *wūñ<sup>u</sup>-th*, thou spakest of, 191. Interrog. *būz<sup>u</sup>-th-a*, hast thou heard? 104; *hēt<sup>u</sup>-th-a*, didst thou take? 1675; *kūr<sup>u</sup>-th-a*, didst thou make? 1587; *lūb<sup>u</sup>-th-a*, didst thou get? 1284; *wātanōw<sup>u</sup>-th-a*, didst thou cause to arrive? 499.

Added to II past masc. sing. and followed by suff. of 1st pers. sing. nom. *sōzō-th-as*, I was sent by thee, thou sentest me, 790. Added to III past masc. sing. *wañā-th*, thou saidst (a long time ago), 1476.

Sing. ag. *y*. See *chhu-y, chhē-y, chhu-yē*, and *chhē-yē*, forming the

perfect tense under *CHHUH*. Added to *ōs<sup>u</sup>*, to form pluperfect, *ōsu-y kor<sup>u</sup>-mo<sup>u</sup>*, thou hadst made, 62. Also in phrases such as *āsi-y gaṭhun<sup>u</sup>*, it will be to-be-gone by thee, thou wilt have to go, 901; *chlu-y karun<sup>u</sup>*, it is to be done by thee, 848.

Plur. nom. *wa*. See *chhi-wa*, *chhi-wa-nā*, under *CHHUH*. Added to I past masc. plur. *ō-wa*, ye came, 155, 1901. Added to II past masc. plur. interrog. *gayē-wa*, did ye go? 458.

Plur. dat. *wa*. See *chhē-wa*, *chhu-wa*, *chhus-awa*, under *CHHUH*.

Plur. ag. *wa*. Added to I past masc. sing. *hyol<sup>u</sup>-wa*, you took, 474; *won<sup>u</sup>-wa*, you said, 1638. Negative interrogative *kor<sup>u</sup>-wa-nā*, did not you make? 1421. Added to fem. sing. *kūr<sup>u</sup>-wa*, you did it (a fem. thing), 820.

Of the forms given under *CHHUH*, the following occur without the full pronoun in addition to the suffix:—plur. nom. *chhi-wa rōzān*, 117; plur. dat. *chhē-wa*, it (fem.) is for you, 1466.

F<sup>a</sup> II (2), conj. 1 (I past part. *ṭ<sup>o</sup>h<sup>u</sup>*, plur. *ṭ<sup>a</sup>h<sup>i</sup>*; fem. *ṭ<sup>u</sup>sh<sup>u</sup>*, plur. *ṭ<sup>a</sup>sh<sup>u</sup>*; II past part. *ṭ<sup>a</sup>shyōv*), to suck; pres. fem. plur. 3 *chhēh ṭ<sup>a</sup>hān*, they suck, 1744.

*ṭak*, decl. 4 (sing. nom. *ṭakh*), anger, rage, passion, 1484; *ṭakh kariūñ<sup>u</sup>*, to be in a passion, 1287.

*ṭaki-pūṭ<sup>u</sup>*, decl. 3, the rudder of a ship, 1554.

*ṬAL*, conj. 2 (I past part. *ṭol<sup>u</sup>*, plur. *ṭal<sup>i</sup>*; fem. *ṭūj<sup>u</sup>*, plur. *ṭajē*; II past part. *ṭajyōv*), to flee, to run away; I past *dushmanan ṭol<sup>u</sup>*, (impersonal) by the enemy it was fled, the enemy fled, 1519; plur. *ṭal<sup>i</sup>*, they fled, 646, 1417; plup. masc. plur. 3 *ōs<sup>i</sup> ṭal<sup>i</sup>-ma<sup>i</sup>*, 1; fut. plur. 1 (sense of pres. subj.) *ṭalarv*, (why) should we run away? 742.

*ṬĀL*, conj. 1 (I past part. *ṭōl<sup>u</sup>*, plur. *ṭōl<sup>i</sup>*; fem. *ṭōj<sup>u</sup>*, plur. *ṭājē*; II past part. *ṭājyōv*), to bear, endure; conj. part. *ṭōlith hēkun*, to be able to endure, 1213; I past with suff. of 2nd pers. sing. ag. *ṭōlu-th*, thou didst endure, 164.

*ṭāman*, decl. 4 (sing. dat. *ṭāmiññ<sup>u</sup>*, and so on), cheese, 309.

*ṬĀN*, conj. 1 (I past part. *ṭōn<sup>u</sup>*, plur. *ṭōn<sup>i</sup>*; fem. *ṭōñ<sup>u</sup>*, plur. *ṭāñē*; II past part. *ṭāñōv*), to bring in, cause to enter; *paṭ<sup>i</sup> ṭānun*, to cause to enter behind, to keep back, retard, prevent, 1387; *panun<sup>u</sup> khīyāl ṭānun* or *panūññ<sup>u</sup> bōd ṭāniññ<sup>u</sup>*, to cause one's intellect to enter, to consider, exercise thought concerning, 1785; conj. part. *ṭōnith*, 1387; pres. masc. plur. 3, with neg. suffix *chhi-na ṭānān*, 1785.

*ṭandrawār*, decl. 4, Monday; sing. abl. *ṭandrawāri*, on Monday, 671.

*ṭ'ñi*, see *ṭ<sup>u</sup>ñ<sup>u</sup>*.

*ṭanji*, see *ṭiñḍ<sup>u</sup>*.

*ṭanṭal*, adj., ind., 1853. (II.)



**ĒĀR**, conj. I (I past part. *ēār<sup>u</sup>*, plur. *ēār<sup>i</sup>*; fem. *ēār<sup>ū</sup>*, plur. *ēār<sup>ē</sup>*; II past part. *ēāryōv*), to collect, to gather together, pick; to pick up (as a bird), 447; to select, 1599; *ēārith kaṭun*, to select, to quote (from a book), 1452; *byon<sup>u</sup> byon<sup>u</sup> ēārun*, to collect separately or in separate heaps, to sort, 1683; conj. part. *ēārith*, 1452; fut. plur. 3 *ēāran*, 447; imperat. sing. 2 *ēār*, 1599; with suff. of 3rd pers. plur. acc. *ēāru-kh*, 1683.

*ēārē*, see *ēār<sup>u</sup>* and *ēūr<sup>ū</sup>* (1).

*ēārē*, decl. I, increase, 415.

*ēār<sup>i</sup>*, see *ēār<sup>u</sup>*.

*ēār<sup>ū</sup>*, see *ēār<sup>u</sup>* and *ēūr<sup>ū</sup>* (1).

*ēārith*, decl. I (nom. sing. and plur. *ēārith*), an action, adventure; plur. gen. *ēārithan-hūn<sup>u</sup> pūth<sup>i</sup>*, a book of actions, a book of memoirs, 1143. (H.)

**ĒĀT**, conj. I (I past part. *ēāt<sup>u</sup>*, plur. *ēāt<sup>i</sup>*; fem. *ēāt<sup>ū</sup>*, plur. *ēātē*; II past part. *ēātyōv*), to cut, 316, 752; to pluck (flowers), 749; to tear, 1778; *ēātun-wāṭun*, cutting and uniting, surgery; dat. *ēāṭanas-wāṭanas manz*, 1368; *ēāṭānē wōzāmē*, to cut loans, to agree to loans, to borrow, 220; inf. *ēātun*, dat. *ēāṭanas*, as above; fut. pass. part. fem. *ēātūn<sup>ū</sup>*, 1778; I past masc. plur. 3, 752; fem. sing. 3, 202; fut. sing. I *ēāta*, 220; imperat. sing. 2, with suff. 3rd pers. sing. acc. *ēātu-n*, 316; with suff. 3rd pers. plur. acc. *ēātu-kh*, 749.

*ēāt*, decl. I (nom. sing. and plur. *ēāt<sup>h</sup>*), a scholar, a pupil; plur. nom. *ēāt<sup>h</sup>*, 527; sing. gen. *ēāta-sond<sup>u</sup>*, 1431; abl. *ēāta-hūl*, a school, q.v.

*ēāṭahāl* (or *ēāṭahal*, and usually so pronounced), decl. I, a school, esp. a small primary school, as compared with *madrassa*, an academy or college, 818, 1255; sing. dat. *ēāṭahālas*, 135. See *ēāt*.

*ēāv*, *ēāy*, see *ĀF*.

*ēēnyau*, see *ēyūn<sup>u</sup>*.

*ēēr*, decl. I, lateness, delay, 711; *ēēr gauv*, it is late, it is too late, 876, 1048; *ēēr tām*, for a long while, 1589, 1711.

*ēēlas*, decl. I, consciousness, memory, remembrance, recollection, 390, 1477; *ēēlas karun* (1476) or *ēēlas ṭhawun* (1530), to recollect. (H.)

**ĒHĀD**, conj. I (I past part. *ēhōd<sup>u</sup>*, plur. *ēhōd<sup>i</sup>*; fem. *ēhōd<sup>ū</sup>*, plur. *ēhājē*; II past part. *ēhājyōv*), to seek, search for; pres. masc. sing. I *chhus* *ēhādān*, 1891; 3 *chhuh* *ēhādān*, 1717; fut. plur. I, in sense of pres. subj. *ēhādāw*, 1597.

*ēhal* (1), decl. I, deceit, fraud, treachery, 1816: sing. abl. *ēhala-wōl<sup>u</sup>*, masc. plur. *-wōl<sup>i</sup>*, cunning, deceitful, 452. (H.)

**ĒHAL** (2), conj. I (I past part. *ēhol<sup>u</sup>*, plur. *ēhal<sup>i</sup>*; fem. *ēhūj<sup>ū</sup>*, plur. *ēhājē*; II past part. *ēhajyōv*), to cheat, deceive; noun of agency, *ēhalawun<sup>u</sup>*, crafty, 993. (H.)

**ṭhānṭ**, decl. 4 (sing. nom. *ṭhānṭh*), swimming; *ṭhānṭh wāyīñṭṭṭ*, to swim, swimming, the art of swimming, 1768.

**ṭhāy**, decl. 4, shade, shadow; sing. dat. *ṭhāyṭ-tal*, under the shade (of a tree), 1067, 1620; abl. *ṭhāyī-dār*, shaded, shady, 1621.

**ṭHĒN**, conj. 2 (I past part. *ṭhyonṭ*, plur. *ṭhēnṭ*; fem. *ṭhēñṭṭ*, plur. *ṭhēñṭṭ*; II past part. *ṭhēñṭṭ*), to be split, be broken; I perf. part. *ṭhyonṭ-motṭ*; fem. plur. nom. *ṭhēñṭṭ-maṭa*, 1454.

**ṭHĒW<sup>A</sup>R**, conj. 1 (I past part. *ṭhēw<sup>r</sup>*; II past part. *ṭhēw<sup>r</sup>ṭṭ*), to make quiet, appease; to quench (thirst); inf. abl. *ṭhēw<sup>r</sup>ṭṭana khōṭṭṭṭ*, (water) to quench (thirst), 1447.

**ṭhōṭa**, decl. 4, silence; *ṭhōṭa kariñṭṭ*, to be silent, 1192, 1646; *ṭhōṭa karith*, silently, still, 724, 1468, 1647.

**ṭhorṭ**, adj. (fem. *ṭhūrṭṭ*), empty, 789.

**ṭhōṭṭ** (1), decl. 2, a dwarf, 598.

**ṭhōṭṭ** (2), adj. (fem. *ṭhōṭṭ*, fem. plur. *ṭhōṭṭṭ*), too small (as a garment, &c.); hence, *ṭhōṭṭ zānun*, to consider as too small, to despise, 139, 514.

**ṭHUN**, conj. 1 (I past part. *ṭhunṭ*, fem. *ṭhunṭṭ*; II past part. *ṭhunṭṭ*), to throw; to wear (clothes), 1896. This verb is the equivalent of the Hindī *ḍālnā*, and is frequent in idioms; thus, *alonṭṭ ṭhunun*, to hang up anything, 838; *atha ṭhunun*, to put in one's hand, to interfere (*hāṭh ḍālnā*), 980; *bōn ṭhunun*, to lower (e.g. a bucket into a well), 1114; *ḍālnā*, when added to the conjunctive participle of another verb, it forms an intensive compound. Thus, *ḍurwith ṭhunun*, to sweep away (= *jhār ḍālnā*), 342; *mashṭṭrōwith ṭhunun*, to cause to be completely forgotten, to overlook (an offence), 1264; *trōwith ṭhunun*, to throw away, 279, 743, 1788.

Pres. maṣc. plur. 1 *chhih ṭhunān*, we wear (clothes), 1896; fut. (pres. subj.) plur. 1 *ṭhunaw*, 980; imperat. sing. 2 *ṭhun*, 279, 342, 743, 838, 1264, 1788; with suff. of 3rd pers. sing. acc. *ṭhunun-n*, hang it, 1114.

**ṭhyoṭṭ**, adj. (plur. *ṭhēṭṭ*; fem. sing. *ṭhēṭṭṭ*, plur. *ṭhēṭṭṭ*), refuse (of food left after eating = Hindī *jhūṭhā*); hence, generally, impure, 921.

*ṭōchṭ*, see *ṭōṭṭ*.

**ṭōṭṭ**, adj. (fem. *ṭōṭṭṭ*, not *ṭōṭṭṭṭ*; similarly the abstract noun is *ṭōṭṭṭ*, not *ṭōṭṭṭṭ*), sour, acid, 22, 1687.

**ṭōṭṭunjal**, adj., ind., four-cornered, square, 739 (fem. nom.).

**ṭōlith**, **ṭōluth**, see **FĀL**.

**ṭōn**, see **ṭōr**.

**ṭōngṭ**, decl. 2 (sing. dat. *ṭōngis*, abl. *ṭāngi*; plur. nom. *ṭōngṭṭ*, dat. *ṭāngṭṭ*), a lamp, 1028; sing. dat. 1243.

**ṭōnith**, see **FĀN**.



- šop<sup>u</sup>, decl. 2 (sing. dat. šapis), a bite with the teeth; šop<sup>u</sup> hyon<sup>u</sup>, to take a bite, to bite; hyot<sup>u</sup> tas šop<sup>u</sup>, a bite was taken for him, he was bitten (by a dog), 196, 1119.
- šor, card., com. gen. (dat. šoran or šon; ag. and abl. šorau), four, 450, 617; dat. šon dōhan, for four days, 169.
- šorūth, see FĀR.
- šor<sup>u</sup>, adj. (fem. šür<sup>ü</sup>), used like the Urdū ziyāda, in all its senses; much, 254 (tyūt<sup>u</sup> šor<sup>u</sup>, so much), 1087, 1402; in plur., many, 722; too much, excessive, more than is due or required, 213, 501, 954; violent (of wind), 1265; hence, as a comparative, (more than), more, 429, 1689; as adv., more, 710; masc. sing. abl. šari, 1265 (agreeing with inan. masc. noun in the gen. sing.); plur. nom. šar<sup>i</sup>, 722; fem. sing. nom., 429, 954, 1402, 1689.
- šōš<sup>ü</sup>, decl. 3 (plur. nom. šōch<sup>š</sup>), a loaf, a cake, bread; plur. nom. 748, 1095; sing. abl. šochi-khanj<sup>š</sup> (fem. plur. nom.), crumbs, 794; šochi-wōl<sup>u</sup>, a baker, sing. dat. -wōlis, 1095; šōchi-wor<sup>u</sup>, a certain kind of cake, 262.
- šōwā-pōr<sup>i</sup>, adv. in the four directions, in all directions, 184, 907.
- šrōl<sup>u</sup>, decl. 2, a shoemaker, a cobbler; sing. gen. šrōl<sup>i</sup>-sond<sup>u</sup>, 185.
- šūnd<sup>ü</sup>, decl. 3, a blow (with a stick, or the hand, or metaphorically); wāwā-šanji aki-sūty, (the boat was upset) by a single puff of wind, 1427.
- šūñ<sup>ü</sup>, decl. 3 (sing. dat. šūñ<sup>š</sup>), charcoal; sing. abl. šāñi-sūty, (pictures drawn) with charcoal, 302.
- šūr, decl. 1 (sing. dat. šūras), a thief, a robber, 545; plur. ag. šūrau, 1190.
- šūr<sup>ü</sup> (1), decl. 3, a small bird (more especially, a sparrow); sing. gen. šar<sup>š</sup>-hond<sup>u</sup>, 617; plur. nom. šar<sup>š</sup>, 447, 1910.
- šūr<sup>ü</sup> (2), see šor<sup>u</sup>.
- šūr<sup>ü</sup>, decl. 3 (sing. dat. šūr<sup>š</sup>), theft, robbery; sing. abl. šūri nin<sup>u</sup>, to take by theft, to steal, 20, 868, 1713.
- šūl<sup>ü</sup>, see FAT.
- FUV, conj. 1 (I past part. šuv<sup>u</sup>; II past part. šuvyōv), to quarrel; pres. masc. plur. 2 šh<sup>i</sup> chhiwa šuwān, you are quarrelling, 1445.
- [This verb is often used impersonally in the past tense, and is then always feminine, even when the subject is masculine, as in šuv<sup>u</sup>-n, feminine quarrelling was done by him, he quarrelled. No examples of this occur in the sentences.]
- šyūn<sup>u</sup>, decl. 2 (sing. dat. šūnis, ag. šūn<sup>i</sup>, abl. šēn<sup>i</sup>), a pillar, 1407; plur. abl. šēnyau bārith, filled with pillars, 1328.

## U

*iiḍiiy*, see *oḍ<sup>u</sup>*.

*iiṇ<sup>u</sup>* (1), see *AN*.

*iiṇ<sup>u</sup>* (2), see *on<sup>u</sup>*.

*iiṇz<sup>u</sup>*, decl. 1 (sing. dat. *iiṇz<sup>u</sup>s*, ag. *iiṇz<sup>u</sup>n*, abl. *iiṇz<sup>u</sup>*; plur. nom, *iiṇz<sup>u</sup>*, dat. *iiṇz<sup>u</sup>n*, ag. and abl. *iiṇz<sup>u</sup>v*), a goose; plur. nom., 592.

*iiy*, see *y*.

## V, W

Note.—So far as regards alphabetical order, these two letters are treated as one. They both represent the same character, whether in the Persian or in the Nāgarī alphabet. Most people make little distinction between them in pronunciation, and the proper sound of both is something between *v* and *w*, sometimes tending more in one direction and sometimes in another. Neither is ever exactly the same as an English *v* or *w*.

*WAD*, conj. 1 (I past part. *wod<sup>u</sup>*, plur. *wad<sup>i</sup>*; fem. *wiiz<sup>u</sup>*, plur. *waza*; II past part. *wazōv*), to weep, lament. This verb is impersonal in the tenses formed from the past participles. Thus *wodu-n*, it was wept by him, he wept; pres. masc. sing. 3 *chuh wadān*, 1186, 1898.

*wād*, decl. 1, speaking, discussion, argument, 99.

*wāda*, decl. 1, a promise; a guarantee, 1887; *wāda karun*, to promise, 1306.

*wagaira*, adv., and so forth, &c., 996.

*wagw<sup>u</sup>*, decl. 2, a mat, 244, 1702.

*WAHĀR*, conj. 1 (I past part. *wahōr<sup>u</sup>*, plur. *wahōr<sup>i</sup>*; fem. *wahōr<sup>u</sup>*, plur. *wahārē*; II past part. *wahāryōv*), to spread, spread abroad, shed (over a place, e. g. of the sun's rays), 1628; to set (a trap), 1616; inf. abl. forming pass. *āv wahārana*, it was spread out (over the earth), 1628; I past fem. sing. with suffix of 1st pers. sing. ag. *wahōr<sup>u</sup>-m*, I set (a trap, fem.), 1616. Cf. *WAHĀRĀW*.

*waharāt*, decl. 4 (sing. nom. *waharāth*; dat. *-rōṭ<sup>u</sup>*, and so on), the rainy season, 1347; sing. gen. *waharōṭ<sup>u</sup>-handi wakta*, in the rainy season, 1458.

*WAHĀRĀW*, conj. 1 (I past part. *wahārōw<sup>u</sup>*, plur. *-rōw<sup>i</sup>*; fem. *-rōw<sup>u</sup>*, plur. *-rāwē*; II past part. *-rāvyōv*), the same as *WAHĀR*, q.v.; conj. part. *wahārōwith*, having spread (a net), 1703; fut. pass. part. *yilm wahārāwun<sup>u</sup>*, (it is proper) to spread abroad knowledge, 905.

*waidy*, decl. 1 (sing. dat. *waidēs*), a doctor, a physician practising on native medical principles, 571. (H. Cf. *hakim*.)

*wāis*, decl. 4, the age of a person, 57.

*wāk*, decl. 1 (nom. sing. and plur. *wāk<sup>h</sup>*), a phrase, period, sentence;



plur. dat. *wākan-manz*, in the sentences, 388. The same as *wāky*, q. v. (H.)

*wakhun<sup>u</sup>*, decl. 2, a lesson, an exercise, a subject of study, 609, 842; sing. dat. *wakhanis-pēh*, on a subject of study, 125.

*wakīl*, decl. 1, an attorney; sing. ag. *wakīlan*, 331.

*wakt*, decl. 1 (nom. sing. and plur. *wakth*), time, a space of time, a particular time, 1795; *wakth khar<sup>u</sup>ch karun*, to spend time, 463; *wōñ kyāh wakth chhuh*, what time is it? 470; *khēnuk<sup>u</sup> wakth*, dinner-time, 530; *kōtāh wakth wōtu-y*, how much time didst thou spend? 937; *kh<sup>u</sup> chhukh panun<sup>u</sup> wakth bē-fōida rāwarān*, thou art losing thy time fruitlessly, trilling away thy time, 1820; so, 892, 1168; *wakth sar<sup>u</sup>fkarun*, to spend, or pass, time, 1099; *yūñ<sup>u</sup> wakth tām*, for a long time, 1385; sing. dat. *trēn rētan-handis waktas-manz*, in the space of three months, 1690; abl. *wakta*, at the time (of doing so and so); *rōzana wakta*, at the time of being present (in court), 59; *wāwa-tā traṭan-handi wakta*, at the time of (a storm) of wind and lightning, 1075; *aki wakta*, once upon a time, 1244; *waharōñ<sup>u</sup>-handi wakta*, in the rainy season, 1458; *kēh wakta-pētha*, from some time, lately, of late, the other day, 648, 923, 32, 65; *mainai wakta-pētha*, from a short time, a short time ago, 1382; *sēthūh wakta-pētha*, from a long time ago, (I have done so) for long, 322, 64; *yūñ<sup>u</sup> wakta-pētha*, from a long time ago, 1641.

*wāky*, decl. 1, a phrase, period, sentence = *wāk*, q. v.; sing. gen. *wākyuk<sup>u</sup>*, 1606. (H.)

*WAL*, conj. 1 (I past part. *wōl<sup>u</sup>*, plur. *wāl<sup>i</sup>*; fem. *wōj<sup>u</sup>*, plur. *wāj<sup>u</sup>*; II past part. *wājyōv*), to cover, wrap up; imperat. sing. 2, with suff. 3rd pers., plur. acc. *walu-kh*, wrap them up, 754.

*WĀL* (1), conj. 1 (I past part. *wōl<sup>u</sup>*, plur. *wōl<sup>i</sup>*; fem. *wōj<sup>u</sup>*, plur. *wāj<sup>u</sup>*; II past part. *wājyōv*), to cause to descend or alight; hence, to take off (a garment), 850, 1772; I past fem. sing. *wōj<sup>u</sup> pantiñ<sup>u</sup> tūp<sup>i</sup>*, he doffed his hat, 850; imperat. sing. 2 *wāl*, take off (your coat), 1772.

*wāl* (2), decl. 1, hair; plur. nom. *wāl*, 831.

*WAN* (1), conj. 1 (I past part. *won<sup>u</sup>*, plur. *wan<sup>i</sup>*; fem. *wiñ<sup>u</sup>*, plur. *wañ<sup>u</sup>*; II past part. *wañōv*), to speak, to talk, 9, 71, 287, 860 (*bis*), 917, 1066, 1192; *brōñh-ñy wanun*, to speak beforehand, to prophesy, 1370, 1; to speak (a language, or words), 934, 1400, 1692; to say, to tell, 13, 32, 60, 95, 115, 78, 355, 6, 67, 84, 90, 409, 35, 65, *et passim*; to tell (in the sense of ordering, persuading, advising, &c.), 108, 90, 510, 809, 1072, 95, 1317, 1576, 1879, 1902; to call, name, 440; to mention, refer to, tell of, 191, 1616; in the latter sense, it governs (as in English), the genitive of the thing spoken of; thus, *jyāy<sup>u</sup>-hond<sup>u</sup> wanun*, to speak about the place, 508; *dawāhuk<sup>u</sup> wanun*, to speak of the medicine, 1083; *kītābi-hond<sup>u</sup>*

*wanun*, to speak of the book, 1638, 58. When the thing said or told is a dependent sentence, the usual idiom is to employ *oratio obliqua*, with the subjunctive mood, as in English, not *oratio directa* as is usual in Greek and most Indian languages. Thus, *tam<sup>i</sup> won<sup>u</sup> zi yih chhuh yuthu-y*, he said that it is so, 115; *ḥchi-wōlis wan trih ḥchē diyi*, tell the baker he may give three loaves (not 'you may give', as in Hindī), 1095; *tas wan zi yith kuḥis-manz ṭahari*, tell him that he may wait in this room, 1879; *timan wan akh krūr<sup>u</sup> khaman*, tell them they may dig a well, tell them to dig a well, 1902; or the fut. pass. part., as in *tas wan nār zālun<sup>u</sup>*, tell him fire (is) to be lit, tell him to light the fire, 1072; *ḥh chhukh mē yih kōm<sup>u</sup> kariūñ<sup>u</sup> wanān*, thou tellest me to do this work, 190; or the inf. governed by a postposition may be used as in *pachē melanāwana-khōt<sup>a</sup> ra wanta chhānas*, tell the carpenter to join the boards, 809. Occasionally, however, we have the more usual Indian idiom with *oratio directa*, as in *tam<sup>i</sup> won<sup>u</sup> myōn<sup>i</sup> mōl<sup>i</sup>-māji diḥ<sup>u</sup> yijāzath*, he said 'my parents gave permission', 1279; *rāzan won<sup>u</sup> zi māra-wātul anu-n*, the king said that 'fetch the executioner', 1602.

The following forms occur in the sentences:—

Inf. and verbal noun, *wanun<sup>u</sup>*, 9, 287, 409, 35, 766, 1371. As a verbal noun it is often used, as in the above sentences, to mean 'a saying', 'a thing said' (by so-and-so), with the speaker in the genitive, 'the saying of so and so': fem. *kath wanūñ<sup>u</sup>*, to make a statement, 1679; masc. sing. dat. *wananas nakār karun*, to deny having said, 502; *wananas khōḥun*, to be afraid to speak, 1066; *wananas-pēḥ*, (confidence) in what is said, 384, 693; according to what (thou) sayest, 915; gen. *wanamuk<sup>u</sup> khulāsa*, the substance of what was said, 1003; ag. *wananan*, 917; abl. *wanana*, owing to (thy) saying, owing to what you say (I am discouraged), 543; *tihandi wanana-kin<sup>i</sup>*, through their persuasion, 1317; *myāni wanana mūzūba*, according to my instructions, 108; forming passive, *wanana yin<sup>u</sup>*, to be able to be spoken, to be speakable, 860; *mē gayē yih kath wanana mashith*, I forgot to mention this, 1246; fut. pass. part. *gaḥhi wanun<sup>u</sup>*, it ought to be told, 768; impers. fut. part. *na-wanani*, unspeakable, 860, 1852; conj. part. *wanith hēkun*, to be able to say, &c., 32, 1370.

Pres. masc. sing. 1 *chhus wanān*, 13, 95, 931, 1085; with suff. 2nd pers. sing. dat. *chhus-ay wanān*, I say to you, 828, 1500; 2 *chhukh wanān*, 60, 190, 465, 1083, 1469, 1611, 1903; with neg. suff. *chhukh-na wanān*, 604; 3 *chhuh wanān*, 981, 1692, 1823, 5, with suff. 2nd pers. plur. dat. *chhu-wa wanān*, 367; plur. 3 *chhih wanān*, 178, 355, 440, 934, 1214, 1400, 1645.

I past part. forming I past tense, masc. sing. *won<sup>u</sup>*, 115, 390, 508, 943.



98, 1192, 1279, 1377, 1477, 1602; with suff. of 1st pers. sing. ag. and 2nd pers. sing. dat. *won<sup>u</sup>-m-ay*, I said to thee, 1500; with suff. of 2nd pers. sing. ag. *wonu-th*, thou spakest, 1658; with ditto, and also suff. of 1st pers. sing. dat. *won<sup>u</sup>-th-am*, thou saidst to me, 1616; with suff. of 2nd pers. sing. ag. and neg. suff. *wonu-th-na*, thou saidst not, 1333; with suff. 2nd pers. plur. ag. *won<sup>u</sup>-wa*, you spoke, 1638; fem. *wiññ<sup>u</sup>*, 1859 (neg.), 1905; with suff. 2nd pers. sing. ag. *wiññ<sup>u</sup>-th*, thou spakest, 191; perf., with suff. 2nd pers. sing. dat., for ag. *chhu-y won<sup>u</sup>-mot<sup>u</sup>*, (I) have said to thee, 768; III past part. forming III past masc. sing. 3 *waññāz*, (what) was said (some time ago), 1503; with suff. 2nd pers. sing. ag. *waññā-th*, thou toldest (some time ago), 1476.

Fut. sing. 1, *wana*, 510, with suff. 2nd pers. sing. dat. *wana-y*, I will say to thee, 609, 857 (pres. subj.); imperat. sing. 2 *wan*, 71, 356, 1072, 1095, 1474, 1576, 1779, 1879, 1902; pol. sing. 2 *wana*, 564, 809; plur. 2 *wan<sup>taw</sup>*, 532, 708; past cond. sing. 2 *wanaññā*, 1761; 3 *waniññā*, 1343.

*wan* (2), decl. 1, a forest; sing. dat. *wanas-manz*, in (that) forest, 1792. (H.)

*wān* (1), decl. 1, a shop, 1634; sing. dat. *wānas-pē<sup>h</sup>*, (go) to the shop, 185, 218.

*wān* (2), ind., a suffix indicating possession, and added to the ablative of a noun, as from *bōd* (decl. 4), wisdom; *bōz<sup>u</sup>-wān*, wise, intelligent, 1603, 1914.

*wanda*, decl. 1, winter; sing. gen. *wanduk<sup>u</sup> mausim*, the season of winter, 1911.

*wāndur* or *wādur*, decl. 1 (sing. dat. *wāndaras*; plur. nom. *wāndar*), a monkey, 1045.

*WĀP*, conj. 1 (I past part. *wōp<sup>u</sup>*, plur. *wōp<sup>i</sup>*; fem. *wōp<sup>u</sup>*, plur. *wāp<sup>ē</sup>*; II past part. *wāpyōv*), the same as *WĀV*, q. v., to sow (seed); inf. abl. forming passive, *zamin āyē wāpāna*, the land is sown, i. e. is cultivated, 451.

*wāra*, adv., thoroughly, excellently, skilfully; *wāra-kāra*, auspiciously, 181; *ōwa wāra-kāra*, you came auspiciously, you are welcome, 1901; *wāra-pō<sup>h</sup>*, well, thoroughly, exactly, 258, 370, 1257; with emphatic *y*, *wāra-y*, quite, entirely, 204.

*wariky*, decl. 1 (sing. dat. *warihē*, gen. *warihyuk<sup>u</sup>*, ag. *warihēn*, abl. *warihē*; plur. nom. *wariky*, dat. *warihēn*, ag. and abl. *warihyan*), a year; sing. dat. *akis warihē*, (he will remain) for one year, 994; *warihēn-manz*, in the year, 1591; sing. gen. *yimi warihyūch<sup>u</sup> nēchha-pāt<sup>u</sup>r<sup>u</sup>*, an almanac of this year, 69; abl. *patimi warihē*, last year (adv.), 415; *dahi warihē-pē<sup>h</sup>*, from ten years, for the last ten years, 1614; *dahi warihē zyāda*,

more than ten years, 57. In the last two examples, note that the noun being preceded by *dahi* (the abl. form of *doh*<sup>u</sup>, a group of ten) is in the singular not in the plural: plur. nom., 182, 1234 (in both these cases the noun is preceded by a card. numeral); dat. *pāntan warihēn-kyut*<sup>u</sup>, (he took a house) for five years, 1047.

*warōi*, postpos., governing the abl. case, without: *ē warōi*, (I will not go) without thee, 17; *haṭvāha warōi*, (becalmed) for want of wind, 169; *myāni tajwīza warōi*, without my consent, 392; *zīna warōi*, without a saddle, 1561; *gunāha-* or *pāpa-warōi*, (hate nothing) except sin, 851; *gāsa warōi*, (nothing) but grass, 1399; *dēkha* (or *kashṭa*) *warōi*, (nothing) but vexation, 1867.

*wartāw* (1), decl. 1, use, custom, conduct, behaviour, goings on, 909; *sik-kuk*<sup>u</sup> *wartāw*, the currency, or circulation, of a coin, 322.

*WARTĀW* (2), (I past part. *wartōw*<sup>u</sup>, plur. *wartōw*<sup>i</sup>; fem. *wartōw*<sup>i</sup>, plur. *wartāw*<sup>i</sup>; II past part. *wartāwyōw*), to use, apply; to distribute, apportion, disperse; inf. *wartāwun*, sing. gen. *tīhandi wartāwanuk*<sup>u</sup> *hōsh*, sense of the use of them, (he has not) the sense to make a right use of them (sc. riches), 1538; pres. masc. sing. 3 *chhuh garuk*<sup>u</sup> *khar<sup>a</sup>ch wartāwān*, he dispenses the expenditure of (his) house, 788; imperf. masc. plur. 3 *ōs<sup>i</sup> wartāwān*, they used to use (bows and arrows), 224.

*waruk*, decl. 1 (sing. nom. *warukh*, dat. *warakas*; plur. nom. *warakh*, dat. *warakan*), a leaf, a page, 1828.

*WAS*, conj. 2 (I past part. *woth*<sup>u</sup>, plur. *wath*<sup>i</sup>; fem. *wiēk*<sup>u</sup>, plur. *wākha*; II past part. *wākhōw*), to come down, descend, the equivalent of the Hindi *utarnā*, and the opposite to the root *KHAS* (to ascend, mount); to descend from a boat, to land; inf. *khasun*<sup>u</sup> *wasun*<sup>u</sup>, rise and fall, flow and ebb of a tide, &c., 1314; conj. part. *wasith pyon*<sup>u</sup> (see *PĒ*) (Hindi *gir parnā*), to fall down, to tumble down, 695, 763, 1054, 69, 1407, 1549, 1883; fut. sing. 2 *wasakh*, (where) wilt thou land (from a boat), 1030.

*wash*, adj., ind., under the power of, under the control of (with dat.); *pānas wash* (fem. plur. nom.) *raṭun*, to hold under one's own control, 1736; *zōrāwāran wash* in the power of the conquerors (masc. plur. nom.), 1738. (H.)

*wast*, decl. 1 (nom. sing. and plur. *wasth*), a thing, an article, 278, 408, 13, 18; plur., goods, chattels, 91, 556; plur. nom., 91, 278, 408, 13, 556; plur. gen. *wastan-hond*<sup>u</sup>, 418.

*wast<sup>a</sup>r*, decl. 1, a garment; plur. nom. *wast<sup>a</sup>r pairun*, to put on one's clothes, to dress oneself, 585. (H.)

*wat*, decl. 4 (sing. nom. *wath*, dat. ag. and abl. *wati*; plur. nom. *wata*, dat. *watan*, ag. and abl. *watau*), a road, way, path, 531, 4, 829, 1042, 1851; *Pāl<sup>a</sup>gāmūch<sup>u</sup> wath*, the road of (i. e. to) Pālgām, 1894; *wath hāwūñ<sup>u</sup>*, to



show the way, to guide, to lead (a blind man), 1043; *wath rāwūñ<sup>u</sup>*, to lose one's way, 1108; *wath wuchhūñ<sup>u</sup>*, to watch the way, expect, wait for (a person), 1880; abl. *tami wati*, on that road, 829; *wati loh<sup>u</sup>-kun*, on the wayside, 471; *khōshkī wati-kin<sup>i</sup> kina ōbī wati-kin<sup>i</sup>*, by the dry land road, or by the water road, (did you go) by land or sea, 1029; *drustē wati*, (we went on foot) the whole way, 1813; *wati apōr tarān*, while crossing the road, 1735; plur. nom. *wata*, 1851. This word in composition takes the form *wata*, as in *wata-gat*, decl. 1, a goer on a road, hence a traveller generally, a passenger on a ship; the nom. sing. and plur. (1286) is *wata-gath*; *wata-hāwuk<sup>u</sup>*, decl. 2, one who shows a road, a guide; sing. dat. *wata-hāwakis rost<sup>u</sup>-y*, without a guide, 829; *wata-khar<sup>u</sup>ch*, expense for a journey, money for the way, provision (not in the sense of food) for a journey, 1424.

WĀT, conj. 2 (I past part. *wōt<sup>u</sup>*, plur. *wōt<sup>i</sup>*; fem. *wōt<sup>u</sup>*, plur. *wātā*; II past part. *wātōv*), to arrive, come, 41, 84, 104, 568, 711, 871, 1151, 1358, 1449, 1562, 1839; hence, to arrive at anything, to be at the point (of death), 1350; to arrive, be received (of a letter, &c.), 1471; to reach, be able to reach (up to), 1464; to come (to a person), happen (of harm, &c.), 42, 461; to go into, fit into, be contained in a receptacle, 398; to be passed, spent (of time), 7, 182, 896, 937, 1880; *anjām wātun*, to come to an end, be finished, 1781; inf. *wātun*, sing. dat. *wātanas sapadi tēr*, delay will happen for arriving, it will be too late ere I come, 711; gen. *tot<sup>u</sup> wātaniich<sup>u</sup> fiki<sup>i</sup>*, anxiety of arriving there, anxiety to get there, 84; *wātaniich<sup>u</sup> shēch<sup>i</sup>*, the news of (his) arrival, 104; abl. *tot<sup>u</sup> wātana khōt<sup>u</sup>ara*, for arriving there, to go there (I must hire a palanquin), 871; or sing. nom. *wātun<sup>u</sup>*; sing. abl. *wātani gathun*, to go there for arriving, to go so as to arrive (at such and such a time), 1449; pres. masc. sing. 1, neg. *chhus-na wātān*, 1464; I past masc. sing. 1, neg. *wōtus-na*, I did not arrive, 1151; 3 *wōt<sup>u</sup>*, 461, 1471, 1562, 1839; with suff. 2nd pers. sing. dat. *wōtu-y*, (how much time) passed for thee, how long didst thou stay? 896, 937; plur. 3 *wōt<sup>i</sup>*, 7, 182, 1880; I plur. fem. sing. 3 *ōs<sup>u</sup> wōt<sup>u</sup>-mūt<sup>u</sup>*, she had arrived, she was at the point (of death), 1350; II past masc. 3 *wātōv*, 41; fut. sing. 2 *wātakh*, 1358; 3 *wāti*, 42, 398, 568, 1781.

WĀT, conj. 1 (I past part. *wōt<sup>u</sup>*, plur. *wōt<sup>i</sup>*; fem. *wōt<sup>u</sup>*, plur. *wāch<sup>u</sup>*; II past part. *wāchyōv*), to unite, join together; inf. *wātun*; sing. dat. *ātānas-wātānas-manz*, in cutting (and) uniting, in surgery, 1368; imperat. sing. 2, with suff. 3rd pers. plur. acc. *wātu-kh*, unite them, stick them together (of papers), 1715.

*watan*, decl. 1, a person's native country, 427.

WĀTANĀW, conj. 1 (I past part. *wātānōw<sup>u</sup>*, plur. *-nōw<sup>i</sup>*; fem. *-nōw<sup>u</sup>*, plur. *-nāw<sup>u</sup>*; II past part. *-nāvyōv*), to cause to arrive, to deliver, 499;

to cause (e. g. injury or grief) to happen to a person, (in such a sense) to cause, 821, 953; I past masc. sing. *wātanōw<sup>u</sup>*, 821, 953 (neg.); fem. sing. with suff. of 2nd pers. sing. ag., and interrog. suff. *wātanōw<sup>u</sup>-th-a*, didst deliver (the message)? 499.

*WATHARĀW*, conj. 1 (I past part. *watharōw<sup>u</sup>*, plur. *-rōw<sup>i</sup>*; fem. *-rōw<sup>u</sup>*, plur. *-rāw<sup>e</sup>*; II past part. *-rāvvyōv*), to spread (a mat, a bed, &c.); imperat. sing. 2 *watharāv*, 1702.

*watharun<sup>u</sup>*, decl. 2, a bed; sing. dat. *watharanis-pēth*, on the bed, 172.

*wātul*, decl. 1 (sing. dat. *wātalas*; plur. nom. *wātal*), a man of a certain low caste, a *mēhtar*, a sweeper; *māra-wātul*, a killing-*wātul*, an executioner, 1602.

*WAV*, conj. 1 (I past part. *wow<sup>u</sup>*, plur. *wav<sup>i</sup>*; fem. *wiōw<sup>u</sup>*, fem. *wav<sup>e</sup>*; II past part. *wavyōv*), to sow, to scatter seeds; inf. abl. forming pass. *zamīn āyē wavana*, the land is sown, it is cultivated (not fallow), 451 (cf. *WĀP*); imperat. sing. 2 *wav*, 1579, 96, 1688.

*wāv*, decl. 1, air, hence, climate, 297; wind, 404, 1265, 1427; a wind-storm, 1075; sing. gen. *wāwuk<sup>u</sup>*, masc. abl. *wāwaki badalana-puṭhy*, for change of air, 297; fem. *wāwūch<sup>u</sup>*, ag. *wāwachi* in *wāwachi aki ringi*, by a gust of wind, 1265; abl. *buthi wāwa-sūty*, owing to wind in front, owing to contrary wind, 404; *wāwa-ta traṭan-handi wakta*, at a time of wind and lightnings, 1075; in this example *wāwa* is for *wāwaki* the masc. abl. of the gen., but the genitive suffix is not required, as there are two genitives coupled together, and the genitive suffix after the second governs both, although *hand<sup>u</sup>* (or *handi*) cannot be added to a singular masculine inanimate noun like *wāv*. The gen. suff. *uk<sup>u</sup>* (*aki*) which should have appeared is always added to the ablative case, and hence, when the *aki* (masc. sing. abl. of *uk<sup>u</sup>*) is dropped, the noun remains in the form of the sing. abl.; *wāwa-mūl*, decl. 4, the sail of a ship, 1564; *wāwa-ṣūṇḍ<sup>u</sup>*, decl. 3, a puff of wind; sing. abl. *wāwa-ṣanji aki-sūty*, by a single puff of wind, 1427.

*WĀY*, conj. 1 (I past part. *wōy<sup>u</sup>*, plur. *wōy<sup>i</sup>*; fem. *wōy<sup>u</sup>*, plur. *wāy<sup>e</sup>*; II past part. *wāyyōv*), to sound (a bell or a musical instrument), to play (a musical instrument), 589, 750, 1542; to plough, 1347; *ṣhāntḥ wāyūñ<sup>u</sup>*, to swim, 1768; *shirīñ wāyūñ<sup>u</sup>*, to whistle, 1906; inf. masc. *wāyun*, abl. forming pass. *wāyēna yin<sup>u</sup>*, to be played, to be sounded (of a musical instrument), 589, 1542; fem. nom. *chhuḥ mōrali wāyūñ<sup>u</sup> zānān*, he knows how to play the flute, 750; *ṣhāntḥ wāyūñ<sup>u</sup>* (verbal noun), swimming, the art of swimming, 1768; pres. part. *wāyān*, 1906; fut. sing. 1, with suff. 3rd pers. sing. acc. *wāyē-n*, I shall plough it, 1347.

*wāza*, decl. 1, a cook, 410.

*vēh*, decl. 1, poison, venom, 1923.



- vēkār*, decl. 1, change; sing. abl. *vēkāra-rost<sup>u</sup>*, without change, unchangeable, 1835. Cf. *vikār*. (H.)
- vēla*, decl. 1, an hour, the time (for doing anything); *mḍkalanuk<sup>u</sup> vēla*, the time for stopping, 377; *vēla karun nishphal*, to make one's time fruitless, to waste one's time, 1168.
- Vēlāyēṭ*, decl. 1 (nom. sing. and plur. *Vēlāyēṭh*), England, Europe, 1077, 1375; sing. gen. *Vēlāyēṭachē zōḥ<sup>u</sup>*, articles of Europe, European articles, 658.
- Vēlāyēṭi*, adj., ind., of or belonging to England or Europe, European, 1242. *vēṭēn*, see *vyot<sup>u</sup>*.
- vēṭār*, (1), decl. 1, deliberation, consideration, 1528; discretion, deliberate judgement (the virtue), 547, 1604; discrimination, judgement (between arguments, &c.), 1281; sing. dat. *vēṭāras-manz*, (partiality) in judgement, 1281; gen. *vēṭārūk<sup>u</sup> phal*, the result of deliberation, 1528; *vēṭār karun*, to pay attention to, consider carefully, 183; to consider, think, imagine (that such is the case), 899; *kathi-phēṭh vēṭār karun*, to attend to a matter, 910. (H.)
- VĒṬĀR* (2), conj. 1 (I past part. *vēṭō<sup>u</sup>*, plur. *-ṭō<sup>i</sup>*; fem. *-ṭō<sup>ii</sup>*, plur. *-ṭārē*; II past part. *vēṭāryōv*), to consider, reflect, 394, 1484; to consider, examine, inspect, 967, 1156; inf. abl. *vēṭārana-khōṭ<sup>u</sup>ra*, (ready) for inspection, 967; pres. masc. sing. 1 *chhus vēṭārān*, 1484; I past masc. sing. *mē vēṭō<sup>u</sup>*, I considered (this decision), 1156; fut. sing. 1 *vēṭāra*, 394. (H.)
- vēwahār*, decl. 1, practice, profession, trade, calling, usage, practical life, conduct, 1874; *nākāra vēwahār karun*, to do bad conduct, to lead a bad life, 1050; sing. gen. *vēwahārūk<sup>u</sup>*, 1874. (H.)
- vidyā*, decl. 4, knowledge, learning, 25, 36, 905, 1022, 1257, 1597, 1780; a branch of learning, a science, 971; sing. dat. *yith vidyāyē-manz*, (instruct) in this science, 971; gen. *vidyā-hond<sup>u</sup>*, 905, 1780; abl. *vidyāyī-rost<sup>u</sup>*, void of knowledge, ignorant; without knowledge, 1022. (H. Cf. *yilm*.)
- vidyāwān*, adj., ind., wise, learned, 1357. (H.)
- vign*, decl. 1, an impediment, 1230. (H.)
- vikār*, decl. 1, a change, change for the worse, diminution; *annuk<sup>u</sup> vikār*, scarcity of food, 698. Another spelling of *vēkār*, q.v. (H.)
- vinat*, decl. 4 (sing. nom. *vinath*; dat. *vinūṭ<sup>u</sup>*, and so on), a respectful application, petition, request, 90, 1678; *chhus-awa vinath karān*, I beseech you, 183. (H.)
- vinay*, decl. 1, humility, modesty, 887; sing. abl. *vinayē-rost<sup>u</sup>*, void of humility, impertinent, 909; *vinayē-sost<sup>u</sup>*, possessing humility, humble, 886; *vinayē-sūṭy*, with respect, politely, 944. (H.)
- viparīth*, adj., reversed; *hāwun viparīth*, to show reversed, to misrepresent, 1170. (H.)

- vīr*, adj., brave, valiant, 1081. (H.)
- vishēsh*, decl. 1, specialness, particularity, used in such an adverbial phrase as *vishēsh karith*, doing specialness, i. e. especially, specially, only (for this purpose), 94. (H. Cf. *khās*.)
- vizi*<sup>u</sup>, decl. 3, time, a time; sing. abl. *tami-y vizi*, at that very time, 1120.
- wōdāharan*, decl. 1, an example, model, 660. (H.)
- wōdam*, decl. 1, zeal, 1935.
- wōdāñē*, adv., only noted in the compound *wōdāñē rōzun*, to remain standing, to keep standing, to stand, 59, 1708.
- wōdōs*<sup>i</sup>, adj., ind., sorrowful, mournful, 1681. (H.)
- wōdyāngī*, adj., ind., zealous, 1936. (H.)
- wōjib*, adj., ind., necessary, expedient, proper, worthy, 663, 905.
- wōj*<sup>u</sup> (1), see *WĀL*.
- wōj*<sup>u</sup> (2), decl. 3 (sing. dat. *wōjē*, and so on), a finger-ring, 1541.
- wōla*, *wōlin*, *wōliw*, see *YI*.
- wōl*<sup>u</sup>, decl. 2 (sing. dat. *wōlīs*, 1095, ag. *wōl*<sup>i</sup>, abl. *wālī*; plur. nom. *wōl*<sup>i</sup>, 1291, dat. *wālēn*; fem. *wājēñ*; sing. dat. ag. abl. *wājēñi*; plur. nom. *wājēñē*, dat. *wājēñēn*, ag. and abl. *wājēñau*), a suffix (like the Hindī *wālā*) indicating ownership, or agency. It is added to the ablative case of a noun, or (to form the noun of agency of a verb) to a shortened form of the infinitive. Thus, *dyāra-wōl*<sup>u</sup>, possessing wealth, rich, 1039, 1537; *ēchi-wōl*<sup>u</sup>, a 'rōlīwālī', a baker, 1095; *nigarōnī-wōl*<sup>u</sup>, a superintendent, 1751; with verbs, *karanwōl*<sup>u</sup>, one who does, a doer, 916; *sahanwōl*<sup>u</sup>, one who endures, patient, 1291.
- wōñ*, adv., now, at this time, 73, 109, 51, 345, 51, 69, 85, 470, 530, 40, 66, 610, 92, 9, 715, 34, 45, 813, 54, 76, 1000, 63, 1148, 1282, 1305, 42, 54, 1476, 9, 1617, 31, 1720, 49. This word bears the same relation to *wuñ*, just now (q. v.), that the Hindī *ab* does to *ab-hī*.
- WŌN*, conj. 1 (I past part. *wūn*<sup>u</sup>, plur. *wūn*<sup>i</sup>; fem. *wūñ*<sup>u</sup>, plur. *wōñē*; II past part. *wōñōv*), to weave; pres. masc. sing. 3 *chhuh wōnān*, 1896.
- wōnāñīr*, decl. 1, height, altitude, 863; stature (of a man), 598. (H.)
- wong*<sup>u</sup>, adj. (fem. *wūnj*<sup>u</sup>), lame (of the hand), crippled, 1052.
- won*<sup>u</sup>, see *WAN*.
- WŌPAD* (cf. *WŌPAZ*), conj. 2 (I past part. *wōpod*<sup>u</sup>, plur. *wōpad*<sup>i</sup>; fem. *wōpiñ*<sup>u</sup>, plur. *wōpaza*; II past part. *wōpazōv*), to come into being, be produced; pres. masc. sing. 3, neg. *chhu-na wōpadān*, (weed) is not being produced, does not grow, 1399; perf. masc. sing. 3 *chhuh wōpod*<sup>u</sup>-*mol*<sup>u</sup>, (the world) has been (i. e. is) created by God, 1918.
- wōpaulish*, decl. 1, advice, 1581, 1747. (H.)
- wōpakār*, decl. 1, a kindly action, assistance; *wōpakār karun*, to do charity, be charitable, 304. (H.)



*wōpar*, decl. 1, a stranger, a foreigner, 1724; so *wōpar mahanyuv<sup>u</sup>*, a stranger-man, a stranger, 38.

*wōpāy*, decl. 1, a device, means; sing. abl. *kami wōpāy<sup>č</sup>*, by what means, 1139. (H.)

*WŌPAZ*, conj. 2, the same in meaning as *WŌPAD*, q. v. In the past participles and the tenses formed therefrom, this verb uses those of *WŌPAD*. Thus I past part. *wōpod<sup>u</sup>*, plur. *wōpad<sup>i</sup>* (not *wōpoz<sup>u</sup>*, *wōpaz<sup>i</sup>*, as we might expect); pres. fem. sing. 3 *chhēh wōpazān*, it grows, is produced, comes into being, 426; *mē chhēh tāzagī wōpazān*, refreshment is being produced for me, I am being refreshed, 1485.

*WŌR*, conj. 1 (I past part. *wūr<sup>u</sup>*, plur. *wūr<sup>i</sup>*; fem. *wūr<sup>u</sup>*, plur. *wōr<sup>č</sup>*; II past part. *wōryōv*. This verb is impersonal in the past tenses. Thus, *wūr<sup>u</sup>-n*, it was prated by him, he prated), to prate, chatter, 629, 1775; to bark, snarl (of a dog), 156, 1671; inf. *wōrun*, sing. gen. *wōranuk<sup>u</sup>*, 629; pres. masc. sing. 3 *chhuh wōrān*, 156; plur. 3 *chhuh wōrān*, 1671, 1775.

*wōris*, decl. 1, an heir, 864.

*wor<sup>u</sup>*, in *šachi-wor<sup>u</sup>*, a certain kind of cake, 262. The fem. of this word, *wiir<sup>u</sup>*, means 'pease-pudding'.

*wōsh*, decl. 1, a sigh; *wōsh trāwun*, to sigh, 1642.

*wōshšār*, decl. 1, pronunciation, utterance, 14, 1404, 5. (H. Cf. *talaf-fuz*.)

*wōsiat*, decl. 4 (= Urdū *wašiyat*; sing. nom. *wōsiath*, dat. *wōsiāth<sup>u</sup>*), a will, a testament; *kasandi nāwa chhēh wōsiath karana ā-miū<sup>u</sup>*, in whose name has the will been made, who is the executor of the will? 670.

*wōt<sup>č</sup>*, decl. 4 (sing. nom. *wōt<sup>h</sup>*, dat. ag. and abl. *wōt<sup>i</sup>*; plur. nom. *wōt<sup>a</sup>*), a leap; *wōt<sup>h</sup> diñ<sup>u</sup>* (1045), or plur. nom. *wōt<sup>a</sup> tulañ<sup>č</sup>* (1006), to leap, jump (*tulañ<sup>č</sup>* is inf. fem. plur. nom.).

*wōtāra*, decl. 1, a copy; *yimyk<sup>u</sup> wōtāra karun*, to make a copy of this, 412. (H.)

*WŌTH*, conj. 2 (I past part. *wōt<sup>h</sup>*, plur. *wōt<sup>h</sup><sup>i</sup>*; fem. *wōt<sup>h</sup><sup>u</sup>*, plur. *wōt<sup>h</sup><sup>a</sup>*; II past part. *wōt<sup>h</sup>ōv*), to rise, arise; to rise out of bed, 444, 69; to arise, come into being, 457; to rise (upon), to fall (upon), attack (as a dog rushing barking at a person), 156; *nēnā<sup>u</sup>ri wōthun*, to get up out of sleep, to rise in the morning, to rise early, 1544, 1881; pres. part. *ās wōthān*, be rising, make a practice of rising, 1554, 1881; pres. masc. sing. 3 *chhuh wōthān*, 156, 444; I past masc. sing. 3 *wōt<sup>h</sup>*, 457; plur. 3 *wōt<sup>h</sup><sup>i</sup>*, 469; fem. sing. 3 *wōt<sup>h</sup><sup>u</sup>*, 457.

*WŌTHARĀW*, conj. 1 (I past part. *wōtharōw<sup>u</sup>*, plur. *-rōw<sup>i</sup>*; fem. *-rōw<sup>u</sup>*, plur. *rāw<sup>č</sup>*; II past part. *wōtharāvyōv*), to wipe clean; imperat. sing. 2 *wōtharāw*, 1912.

wōth<sup>u</sup> (1), see WŌTH.

wōth<sup>u</sup> (2), adj. (fem. wōth<sup>u</sup>), open (of a door or gate), 796.

wōth<sup>u</sup>, see WAS.

wōtpath, adj., ind., created; wōtpath karun, to create, 433. (H.)

wōtpatti, decl. 4, creation; wōtpatti-kāran, a cause of creation, a creator, 434. (H.)

wōtsāh (pron. wōt-sāh), decl. 1, encouragement, 628 (din<sup>u</sup>, to encourage). (H.)

wōtshōish (pron. wōt-shōish), decl. 4, incitement; wōtshōish diñ<sup>u</sup>, to incite, 667.

wōttar, decl. 1, an answer; prashn ta wōttar, conversation, 1431. (H.)

wōttor<sup>u</sup>, decl. 2, the north; gen. sing. wōttaryuk<sup>u</sup>, 608.

wōt<sup>u</sup>, see WĀT.

wōth<sup>u</sup>, see WŌTH and wōth<sup>u</sup> (2).

wōth<sup>u</sup>, decl. 2, a calf, 265. N.B. The fem. of this word is wāth<sup>u</sup>r, decl. 4.

wōth<sup>u</sup>, see WĀT.

wōzr, decl. 1, an excuse; wōzr karun, to make an excuse, 669, 1010; chāla-chalana bāpath wōzr karun, to make an excuse concerning conduct, to vindicate it, 1871. The same as ozur, q. v.

wōzr<sup>u</sup>, adj. (sing. dat. wōzalis, ag. wōz<sup>u</sup>l<sup>i</sup>, abl. wōzali; plur. nom. wōz<sup>u</sup>l<sup>i</sup>, dat. wōzalēn, ag. and abl. wōzalyau; fem. wōz<sup>u</sup>j<sup>u</sup>), red, 246; plur. nom., 1082.

wōzun<sup>u</sup>, decl. 2, a loan (of money); wōzun<sup>u</sup> din<sup>u</sup>, to grant a loan, to lend, 1056, 1499; to give credit, 436.

wōzim<sup>u</sup>, decl. 3, (in plur.) a loan; plur. nom. wōzamē šaṭa, I shall cut a loan, i. e. I shall borrow, 220.

wōttānt, decl. 1 (nom. sing. and plur. wōttānth), a topic, subject, 1507; a condition, state, 666 (bis); a story, tale, narrative, 1721; sing. dat. wōttāntas-sūty, (change) with (thy) condition, 666. (H.)

WUCHH, conj. 1 (I past part. wuchh<sup>u</sup>, fem. wuchh<sup>u</sup>; II past part. wuchhyōv), to see, 66, 77, 85, 113, 62, 202, 41, 3, 74, 82, 310, 1, 46, 79, 471, 85, 96, 511, 2, 20, 83 et passim; to peep, 1298; to look at, 760; to look, 439, 730, 1102; to see, inspect, examine, 966; to see, to try (if one can do so-and-so), 1020, 1104; to see, find, discover, 1282; to see, to understand, be of opinion, 1595; wuchhun dubāra, to look at twice, to revise, 1533; wuchha-y nab<sup>u</sup>, I will see (i. e. feel) your pulse, 1429; chyōñ<sup>u</sup> wath wuchhān, looking at thy road, waiting for thee, 1880.

Inf. chyōñ<sup>u</sup> wuchhun<sup>u</sup>, the act of seeing thee, 311; suh wuchhun<sup>u</sup> yīthun, to wish to see him, 1884; wuchhun, sing. gen. yimiki wuchhanuk<sup>u</sup> mauka, an opportunity of seeing it, 783; tas wuchhanūch<sup>u</sup> yēth, a desire to see him, 511; abl. dita nē wuchhana, allow me to look, 1102; kaparas wuchhana khōr<sup>u</sup>ra, (call him) to inspect the cloth, 966; chyāni



*wuchhana puñhy*, for seeing thee, 512; *tan<sup>i</sup>-sandi wuchhana-sūty*, owing to seeing him, 496, 1492; *nākāragiyēn wuchhana-sūty*, owing to seeing wickedness, 890; forming passive, *chhu-na wuchhana yiwān*, it is not observable, 1304.

Conj. part. *wuchhith*, 77, 818; *wuchhith hēkun*, to be able to see, to be able to peep, 1298; pres. part. *wuchhān*, 1880 (adverbial).

Pres. masc. sing. 1 *chhus wuchhān*, 1282, 1595; 2, with interrog. suff. *chhukh-a wuchhān*, 485, 645; with suff. 3rd pers. sing. acc., and interrog. *chhuh-an-a wuchhān*, art thou seeing it? 243.

I past part. forming I past *wuchh<sup>u</sup>*, 66, 85 (neg.), 274, 471, 583, 612, 746, 1036, 1045, 1759; with suff. ag. 1st pers. sing. *wuchhu-m*, I saw, 718, 38, 1533; and also with suff. 2nd pers. sing. nom. *wuchhu-m-akh*, I saw thee, 826; also with neg. suff. *wuchhu-m-na*, I did not see, 1149; with suff. 2nd pers. sing. ag. and also interrog. suff. *wuchh<sup>u</sup>-th-a*, didst thou see? 346, 1064; plur. *wuchh<sup>i</sup>*, 162, 241, 617; with suff. 1st pers. sing. ag. *wuchhi-m*, I saw them (masc.), 718, 35; fem. *wuchh<sup>u</sup>*, 113, 310, 79.

Perf. masc. sing. 3 *chhukh wuchh<sup>u</sup>-mot<sup>u</sup>*; with suff. of 2nd pers. sing. dat. (for ag.), and also interrog. suffix *chhuy<sup>u</sup>* (*chhu-y-a*) *wuchh<sup>u</sup>-mot<sup>u</sup>*, hast thou seen, 282, 911, 1183, 1348; fem. sing., with same suffixes, *chh<sup>u</sup>y<sup>u</sup>* (*chh<sup>u</sup>-y-a*) *wuchh<sup>u</sup>-mūt<sup>u</sup>*, hast thou seen (fem. obj.)? 1208; fem. plur. *chh<sup>u</sup>h<sup>u</sup> wuchh<sup>u</sup>-māt<sup>u</sup>*, 786.

Fut. 1 *wuchha*, 1927 (let me see); with suff. 2nd pers. sing. dat., *wuchha-y nab<sup>u</sup>*, I will feel the pulse for thee, 1429; with suff. 3rd pers. sing. acc. *wuchha-n*, I will see him, 1395; 2 *wuchhak<sup>h</sup>*, with suff. 3rd pers. sing. acc. *wuchhah-an*, thou wilt see him, 672; plur. 1 *wuchhaw*, 1059 (let us see).

Imperat. sing. 2, *wuchh*, 202, 439, 760, 1104, 1657, 1764; polite, sing. 2 *wuchhta*, 520, 730, 1020.

WUD, conj. 3 (II past part. *wudyōv*), to fly; conj. part. *wuḍith gakhun*, to fly away, 752.

WUDANĀW, conj. 1 (I past part. *wuḍanōw<sup>u</sup>*, plur. -*nōw<sup>i</sup>*; fem. -*nōw<sup>u</sup>*, plur. -*nāw<sup>u</sup>*; II past part. *wuḍanāvyōv*), to cause to fly; to carry (a load on the head), 163; pres. masc. 3 sing. *chhukh wuḍanāwān*, 163.

*wuh*, card, twenty, a score, 157, 1234, 1580.

*wuhur<sup>u</sup>*, adj. (sing. dat. *wuharis*, ag. *wuh<sup>u</sup>-r<sup>i</sup>*, abl. *wuhari*; plur. nom. *wuh<sup>u</sup>-r<sup>i</sup>*, dat. *wuharēn*, ag., abl. *wuharyau*; fem. *wuh<sup>u</sup>-r<sup>u</sup>*), of so many years old, used in compounds, such as *hata-wuhur<sup>u</sup>*, a hundred years old, 290; *daha-wuhur<sup>u</sup>*, ten years old, 1930.

*wunmēd*, decl. 4. (sing. dat. *wunmēz<sup>u</sup>*), hope, expectation, 207, 672, 795.

879, 983, 1480.

*wuiñ*, adv., even now, at this very time, just now, 1137, 1359. This word

bears the same relation to *wḍñ*, now, that the Hindī *ab-hi* bears to *ab*: sometimes it is used as an adjective agreeing in gender and number with the verb it qualifies, as in *wuññē chhēh sēḥāh wuzamala*, now there are many flashes of lightning, 1074; *wuñ-kēh*, at this time, at present (*is waqt*), 658, 762, 85, 1055, 1414; *wuñukh-tām*, up to now, up to the present time, 1179.

*wunar*, decl. 4, fog, mist, 753.

*wuññū*, see *WAN*.

*wuñukh-tām*, see *wuñ*.

*wuññūth*, see *WAN*.

*WUPH*, conj. 3 (II past part. *wuphyōv*), to fly (of birds, high up in the sky); conj. part. *wuphith gaḥun*, to fly away, 1910.

*WUPHANĀW*, conj. 1 (I past part. *wuphanōw*<sup>u</sup>, plur. -*nōw*<sup>i</sup>; fem. -*nōw*<sup>u</sup>, plur. -*nāw*<sup>ē</sup>; II past part. *wuphanāvyōv*), to cause to fly, to fly (e.g. a kite), 1017; inf. abl. *wuphanāwani gaḥta*, go to fly (your kite), 1017.

*wushun*<sup>u</sup>, adj. (fem. *wushiñ*<sup>u</sup>), hot; fem. nom., 883.

*wustād*, decl. 1, a master, a teacher, 1134; sing. dat. *wustādas*, 1431.

*WUTH* (1), conj. 1 (I past part. *wuṭh*<sup>u</sup>, plur. *wuṭh*<sup>i</sup>; fem. *wuṭh*<sup>u</sup>, plur. *wuchhē*; II past part. *wuchhyōv*), to twist (a rope, &c.); polite imperat. sing. 2, with suff. 3rd pers. plur. acc. *wuṭhta-kh*, please twist them, 1829.

*wuṭh* (2), decl. 1, a lip; plur. nom. *wuṭh*, 1082.

*wuzamal*, decl. 4, lightning, a flash of lightning; plur. nom. *chhēh wuzamala*, there are lightnings, it lightens, 1074.

*WUZANĀW*, conj. 1 (I past part. *wuzanōw*<sup>u</sup>, plur. -*nōw*<sup>i</sup>; fem. -*nōw*<sup>u</sup>, plur. -*nāw*<sup>ē</sup>; II past part. *wuzanāvyōv*), to awaken; fut. imperat. sing. 2 *wuzanōw*<sup>ē</sup> *zi*, waken (me to-morrow), 137.

*vyākaran*, decl. 1, grammar; sing. gen. *vyākaranūch*<sup>u</sup> *pūth*<sup>i</sup>, a book of grammar, a grammar, 369. (H. Cf. *sarf-o-nahw*.)

*vyoṭh*<sup>u</sup>, adj. (sing. dat. *vēṭhis*, and so on; fem. *vyūṭh*<sup>u</sup>, plur. nom. *vēchhē*), fat, stout, (of cloth) coarse, 341.

*vyoṭ*<sup>u</sup>, adj. (sing. dat. *vēṭis*, and so on; fem. *vyūṭ*<sup>u</sup>, plur. nom. *vēṭa*), a suffix added to the ablative of nouns, implying the possession of a quality. Thus *mandakhha-vyot*<sup>u</sup>, possessing shame, modest, 1176; masc. plur. dat. *dōkha-vēṭn-pēṭh*, (pity) on the afflicted, 1332.

## Y

*y*, intensive suffix, = in power the Sanskrit *ēva*, and the Hindōstānī *kī*. It may be added to any word. If the word ends in a vowel, it is simply suffixed. Thus *ami-y-sūṭy*, owing to this very thing, 376. If the word ends in a *mātrā*-vowel, that vowel becomes a full one. Thus, *tyuṭh*<sup>u</sup>, so



much, *tyuthu-y*, exactly so much, 860; *üqū*, half, incomplete (fem.), *üqū-y*, only half, quite incomplete, 928. But this rule is not always observed in the case of *ü-mātrā*, which is sometimes preserved unchanged, as in *sōrū-y* (438, &c., see *sōrūy*). Under any circumstances this is merely a matter of spelling, and does not affect the pronunciation, see below. If the word ends in a consonant, then *ü* is inserted before the *y*, as a helping vowel. This *ü* is very lightly pronounced, and natives usually write it as a *mātrā* vowel. Thus, *chhuh mēlān*, it is met, *chhuh mēlān-üy*, or, as natives would write it, *chhuh mēlān-üy*, it is certainly met, 783. When *y* is suffixed to the diphthong *au*, the whole becomes *avüy* or *avüy*, *guryau-süty*, by the horses, *gūrēvüy* (for *guryavüy*)-*süty*, certainly by the horses. The word *sōrū*, all, always takes this suffix in all its cases in prose; see *sōrūy*. Hence abl. plur. *sārēvüy-nishē*, 935.

The following are examples of *y* added to a full vowel: *ami-y*, 376, 483; *mē-y* (see *bōh*), 199; *dōshēwa-y*, 65, 241, 1479, 1513; *dōshēwani-y*, 487; *kati-y*, 599; *Khudā-y*, 1835; *tami-y*, 1896; *tawa-y*, 634, 1673; *tiha-y*, 459, 860; *tiśha-y*, 1298; *wāra-y*, 204; *yimi-y*, 939, 1398; *yūha-y*, 1126, 1279; *zānani-y*, 1228. Added to a *mātrā*-vowel: *chhōnu-y*, 150; *kini-y*, 452; *kuñū-y*, 1569; *pūzū-y*, 1309; *rostu-y*, 829; *sōru-y*, &c., see art.; *tami-y*, 1120, 1777, 1896; *tyuthu-y*, 698, 860, 960, 1050, 1695, 1815; *tiśhū-y*, 602, 98; *üqū-y*, 928; *yuthu-y*, 115. Added to a consonant: *bīkul-üy*, 1396; *brōñth-üy*, 1295, 1370, 1; *chīs-üy*, 962; *jald-üy*, 1695; *kāśhāh-üy*, 1298; *mēlān-üy*, 783; *nākhōsh-üy*, 599; *nīsikh-üy*, 1331; *Paramēshvār-üy*, 1835; *sēhāh-üy*, 1726.

Irregular are *sūti-y* (*sūty + y*), 334, 477; *su-y* (476, 598, 1684) or *suh-ay* (1416) (*suh + y*); *ti-y* (*tih + y*), 1389, 1500; *yi-y* (355, 1264, 1512) or *yih-ay* (1894) or *yih-uy* (681) (*yih + y*).

Sometimes we have *ī*, after a consonant instead of *üy*, as in *ath-ī*, 1416; *dōshēwan-ī -hond*, 1569; *pōn-ī* (*pāna + y*), 958; *tath-ī*, 1503.

*ya*, this syllable is always pronounced *yē*, when initial or following a vowel. Thus *yēmis*, written in the native character *yamis*, to whom; *rupayē*, written in the native character *rupaya*, rupees. After a consonant it is usually pronounced as a short *ē*. Thus, *vēwahār*, written in the native character *vyawahār*. Some natives pronounce this last *ē*, with a half-sounded *v* before it, thus *vēwahār*. In this work, except in a few words borrowed directly from Sanskrit, *ya* is written *yē* or *ē* according to circumstances. The only exception is that when *ya* is followed by *ü-mātrā* it, according to the usual rule, becomes *yō*. Thus *vyaṭh* becomes *vyōṭh*, and is so written in this work. Its dative is, however, *vēṭhis*, because it is not followed by *ü-mātrā*.

*yā*, conj., or, 659, 1153, 1685.

- yād*, decl. 1, memory, recollection, remembrance, 390, 1235, 1477; *yād karun*, to recollect, remember, 1476; *yād thawun*, to retain the memory of anything, 1530.
- yādāsh*, decl. 4, a memorandum, 1144.
- yānē*, adv., that is to say, videlicet, 718.
- yāra-bal*, decl. 1, a *ghāt*, a landing-place; *yāra-bal bathis-pēh*, in dock (of a boat for repair), 570.
- yārūz*, decl. 3, friendship, 49.
- yātrā*, decl. 4, a journey, 1000. (H.)
- yēchh*, adj., ind., ugly, 1830.
- yēḍ*, decl. 4 (sing. dat. ag. abl. and plur. nom. *yēḍū*, plur. dat. *yēḍūn*, ag. and abl. *yēḍūw*), the belly, 254, 562.
- yēduwai*, conj., if, 1357, 9, 1407, 32, 49, 1544, 97, 1678, 1761, 1927. (H.)
- yēkin*, adj., ind., certain, sure; *yēkin zānun*, to be certain, to be assured, 696.
- yēkti-yār*, decl. 1, influence, authority, 946; *atawāran-hondū yēkti-yār karun*, to make authority of conduct, to maintain a practice, 1874.
- yēli*, rel. adv. of time, when, at the time when, 444, 1103, 1347, 1708.
- yēmarāza*, decl. 1, the name of the Angel of Death, 30. (H.)
- yēni*, *yēni*, *yēnis*, *yēnyuk*, see *yih* (2).
- yēna-pēḥa*, rel. adverb of time, since the time when (= H. *jab-sē*), 826.
- yēs*, *yēsond*, see *yih* (2).
- yēsh*, decl. 1, glory, honour; *yēsh gēwun*, to sing the glory of any one or anything (with gen.), to sing the praises (of), to commend, praise, 352. (H.)
- yēṭērāz* (= *i'tirāz*), decl. 1, an objection, criticism, animadversion, 772.
- yēth*, see *yih* (2).
- yēti*, rel. adv. of place, where, in the place where, 207, 665, 1334.
- yētim*, decl. 1, an orphan; plur. nom., 703, 1261.
- yētn*, decl. 1, an effort, endeavour; *yētn karun*, to make endeavour, to endeavour, to try, 630, 848, 1227, 1860. (H.)
- yēka-kōl*, adj. (fem. -*kōy*), lasting a long time, hence, as adv., for a long time, 43. Cf. *yūs*.
- yēkh*, see *yih* (1).
- YI, conj. 3 irreg. [inf. and fut. pass. part. *yun*, dat. *yinas*, and *yin* (pronounced and often written *yun*), dat. *yinis*; fem. *yinū*; conj. part. *yith*; freq. part. *yi yi* or *yith yith*, having come repeatedly; noun of agency, *yinawōl* or *yiwawun*; pres. part. *yiwān*; II past part. *āv*, plur. *āy*; fem. sing. and plur. *āyē*; III past part. *āyōv*, plur. *āyēy*; fem. sing. and plur. *āyēyē*; IV past part. *āyāv*, plur. *āyāy*; fem. sing. and plur. *āyēyē*; II past tense, masc. sing. 1 *ās*, 2 *ākḥ*, 3 *āv* (*ōy*, he came to thee); plur. 1 *āy*, 2 *ōwa*, 3 *āy*; fem. sing. 1 *āyēs*, 2 *āyēkh*, 3 *āyē*; plur. 1 *āyē*, 2 *āyēwa*, 3 *āyē*; fut. sing.



1 *yima*, 2 *yikh*, 3 *yiye*; plur. *yimaw*, 2 *yiye*, 3 *yin*. The imperative has two forms, viz. sing. 2 *yih* or *wōla*, 3 *yiyin* or *wōlin*; plur. *yiyiw* or *wōliw*, 3 *yiyin* or *wōlin*; imperat. polite, sing. 2 *yila*, 3 *yiy'tan*; plur. 2 *yiy'taw*, 3 *yiy'tan*; fut. imperat. *yizi*; past cond. sing. 1, *yimahö*, 2 *yihökh*, 3 *yihö*; plur. 1 *yimahöw*, 2 *yiy'höw*, 3 *yihön*], to come, 7, 36, 135, 50, 70, 257, 311, 4, 62, 406, 21, 544, 76, 657, 91, 761, 848, 50, 91, 968, 84, 1108, 37, 80, 1218, 32, 86, 1347, 82, 8, 1401, 48, 1750, 72, 1831; to happen (e.g. of an earthquake), 607; to come, to appear (e.g. of a word on a certain page of a book), 1269; *yinuk* *asbāb*, goods of coming, imports, 911; *na bakār yin*°, to be in vain, 1752; *brönth yin*° (325) or *brünth yin*° (944), to come in front, show oneself, to behave; *khösh yin*°, to be acceptable (to a person), 15, 1239, 1444, 1911; as in *mē chhuh khösh yiwān*, such and such a thing is acceptable to me, I like it, 1911; *pasand yin*°, the same as *khösh yin*°, 1746; *pata yin*°, to come behind, to follow, 755; *pēsh yin*°, to come before, to meet, receive (a guest), 1352; *phīrith yin*°, to come back, return, 1159, 1532, 1897; *wāra-kāra yin*°, to be welcome, 1901.

This verb forms a passive with the inf. abl. of another verb. This passive may be either a simple passive or a potential passive. Thus, simple passive, *chhēh bōlana yiwān*, it is said, 680. The verb *bōzun* means 'to hear', but its passive usually means 'to be seen', as in *bōzana yin*°, 970, 1303; to appear, seem, 1681, 1747; *chhuna mē bōzana yiwān*, I do not think (it possible), 1366; see also potential pass. below; *chhāpana yin*°, to be printed, to be in the press, 1392; *dabawana yin*°, to be crushed, 448; *dina y.*, to be given, 656, 71; *kaḍana y.*, to be pulled out, 1551, 1923; *kēnana y.*, to be sold, 91; *karana y.*, to be done, made, 670, 1470; *khanana y.*, to be dug, 1158; *ladana y.*, to be sent away, exported, 678; *pūrana y.*, to be filled, satisfied, 1163; *push<sup>r</sup>rāwana y.*, to be entrusted, 986; *raḍana y.*, to be arrested, 93; *shērana y.*, to be repaired, 570; *sōzana y.*, to be sent, 354, 1812; *ṭhagana y.*, to be swindled, 155; *tōlana y.*, to be weighed, 1899; *wahārana y.*, to be spread abroad, 1628; *wāpana* (or *wavana*) *y.*, to be sown, cultivated, 451; *wāyēna y.*, to be played, sounded (of a bell or musical instrument), 589, 1542; *zānana y.*, to be known, to appear, seem, 89, 357, 902, 18, 1444, 1931.

Potential passive, *bōzana yin*°, to be able to be heard, to be audible (see above), 1815; *lēkhana y.*, to be able to be written (such and such a thing can be written), 459; *parana y.*, to be able to be read, to be legible, 1053, 1336; *wanana y.*, to be able to be said, to be speakable, 860; *wuchhana y.*, to be able to be seen, to be visible, 1304.

The following forms occur in the sentences: inf. *yun*° (i.e. *yin*°), 406, 761, 944, 1137, 1232, 1532; dat. *yinas*, 7; gen. *yinuk*°, 170, 576,

911; abl. *yina brōnthū-y*, before (my) coming, 1388; *yina khōt'ra*, for (his) coming, 848; *yina-sūty*, by coming, 311, 657, 984; conj. part., 93; noun of agency, with emphatic *y*, *yiwawunu-y*, as (he was) a comer, immediately on coming, 850; pres. part. *yiwān yiwān*, as he was coming, 1108; pres. masc. sing. 3 *chhuh yiwān* 36, 89, 325, 57, 589, 902, 18, 1158, 1269, 1336, 1444, 1681, 1747, 1911, 31; neg. *chhu-na y*, 459, 1053, 1239, 1304, 1366, 1815; with suff. 2nd pers. sing. dat. and interrog. *chhuyē (chhuh + y + a) y*, 1746; with suff. 2nd pers. sing. dat. and neg. interrog. *chhuynā y*, 362; with suff. 3rd pers. sing. dat. *chhus y*, 421; plur. 3 *chhih yiwān*, 135, 970; fem. sing. 3 *chhēh yiwān*, 570, 680, 1269, 1444, 1542, 1747; neg. *chhē-na y*, 1163, 1303; with suff. 2nd pers. sing. dat. and neg. interrog. *chhēynā (chhēh + y + na + a) y*, 362.

II past masc. sing. 1st pers., 1831; 3rd pers., 150, 257, 314, 54, 448, 678, 91, 1352, 1470, 1628, 1812, 1923; interrog. *āw-ā*, 1899; plur. 2nd pers., 155, 1901; 3rd pers., 671, 1286; fem. sing. 3rd pers., 15, 451, 656, 91, 986, 1448, 1750; III past masc. sing., 3 *āyōv*, 607; plur., 3 *āyēy*, 1551; perf. masc. plur. 2 *chhiwa ā-mat*, you have come, 1382; fem. sing., 3 *chhēh āmūk*, 670; plup. masc. plur. 3 *ōs<sup>i</sup> -mat*, 1218.

Fut. sing. 1st pers., 968, 1159, 1401; with suff. 2nd pers. sing. dat. *yima-y*, I will come (behind) thee, 755; 2nd pers., 891; 3rd pers., 860, 1180, 1347, 92, 1897; plur. 3rd pers., 91; imperat. sing. 2 *yih*, 1772; plur. 2 *yiyiw*, 544.

*yibādat*, decl. 4 (nom. sing. *-dath*), religious service, worship, 1921.

*yih* (1), pron. demonstr., this (near), he, she, it, both subst. and adj. It may be animate masculine, animate feminine, inanimate masculine, or inanimate feminine. Its declension is parallel to that of *tih*, q.v., but is simpler owing to the fact that there is no difference in the masculine or feminine or animate or inanimate forms in the nom. sing., all being represented by the same word *yih*. In this respect it differs from the relative pronoun *yih* (2), q.v., which has three forms for the direct singular corresponding to the three forms of *tih*. The following are the forms which this pronoun assumes: sing. nom. animate and inanimate, masculine and feminine, *yih*: dat. an. com. gen. *yimis*; inan. com. gen. *yilh*: ag., an. masc. *yim<sup>i</sup>*, fem. *yimi*, inan. com. gen., *yim<sup>i</sup>*: gen. an. com. gen. *yisond<sup>u</sup>* or *yim<sup>i</sup>-sond<sup>u</sup>*; inan. com. gen. *yimyuk<sup>u</sup>*: abl. an. and inan. com. gen. *yimi* or *yiswa*. In the plur. there is no longer any distinction between an. and inan., and gender is distinguished only in the nom. case. Thus plur. nom. masc. *yim*, fem. *yima*; dat., com. gen., *yiman*; gen., com. gen., *yihond<sup>u</sup>* or *yiman-hond<sup>u</sup>*; ag. and abl. com. gen., *yimau*.

It will be seen from the above that the only inanimate forms are the dative *yilh*, the agent case *yim<sup>i</sup>*, the genitive *yimyuk<sup>u</sup>*, and the



ablative *yimi* or *yiwa*. Of these the genitive is, by its meaning, only used as a substantive. *yith* may be either substantive or adjective: thus (subst.) *yith-manz*, in this, 198; (adj. masc.) *yith sandūkas-manz*, in this box, 225; (adj. fem.) *yith kāmē-manz*, in this business, 88. *Yim<sup>i</sup>* is, as an inanimate pronoun of common gender, only used as a substantive. When the pronoun as an adjective qualifies an inanimate noun in the agent case singular, it agrees with it (as it does with an animate noun) in gender, becoming *yim<sup>i</sup>* if the noun is masculine and *yimi* if it is feminine. No examples occur in the sentences of the inanimate use of this pronoun in the agent case, either as substantive or adjective.

When the pronoun is in agreement as an adjective with a noun in the genitive case, the usual rule for adjectives is followed. When the genitive is the genitive of an animate singular noun or of an animate or inanimate plural noun, then the adjectival pronoun is as usual put in the dative case, singular or plural as may be required. Thus (an. sing.) *yimis jānāwārasond<sup>u</sup>*, of this animal, 81; (inan. plur.) *yiman chīzan-hond<sup>u</sup>*, of these things, 1475. But if the genitive is an inanimate singular noun masculine or feminine, the adjectival pronoun takes the form *yimi*. Thus (inan. masc.) *yimi* (not *yimis*) *muluk<sup>u</sup>*, of this country, 63; (inan. fem.) *yimi kathi-hond<sup>u</sup>*, of this business, 34.

In the adjectival nominative plural the masculine agrees with all masculine nouns, and the feminine agrees with all feminine nouns, without distinction between animate and inanimate. But, if the adjective feminine pronoun agreeing with a feminine nominative plural is separated from it by some word which does not indicate gender by its form, then the masculine form of the plural pronoun is used instead of the feminine. Thus *yima pachē*, these boards, 1340; but *yim<sup>2</sup>h pachē*, these two boards, 809, 997.

The other cases of the plural are all of common gender and make no distinction between animate and inanimate.

The following forms occur in the sentences:—

NOMINATIVE FORMS, SING., SUBST., animate masc. *yih*, this, he, 195, 635, 959, 1027, 1306, 1585.

Animate fem. *yih*, nom. this, she, nom., 1018.

Inanimate masc. *yih*, nom., this, it, 6, 42, 115, 9, 38, 41, 290, 313, 49, 78, 427, 506, 67, 72, 628, 53, 5, 757, 81, 807 (*bis*), 837, 915, 22, 1009, 1110, 67, 85, 1200, 4, 30, 7, 59, 73, 1333, 58, 65, 77, 83, 1408, 42, 52, 59, 77, 1560, 1643, 8, 59, 70, 80, 4, 98, 1757, 80, 98, 1830, 58, 85; acc. this, it, 289, 356, 70, 549, 664, 899, 961, 1021, 1152, 1419, 35, 1530, 6, 1635, 57.

Inanimate fem. *yih*, nom. this, it, 98, 263, 323, 425, 55, 683, 7, 822, 43, 900, 38, 1200, 36, 54, 73, 1420, 1516, 77, 1821, 44.

ADJ., *yih*, this, agreeing with a masculine animate noun, 156, 709,

957, 1378, 1769; agreeing with a feminine animate noun, 1719; agreeing with a masculine inanimate noun, 22, 35, 46, 163, 79, 97, 208, 12, 21, 33, 44, 53, 61, 8, 315, 41, 420, 31, 57, 62, 80, 93, 5, 507, 20, 5, 41, 75, 91, 625, 48, 62, 726, 89, 823, 61, 98, 927, 39, 88, 1011, 2, 20, 8, 41, 7, 53, 71, 86, 92, 1100, 4, 14, 6, 29, 41, 5, 7, 53, 5, 6, 70, 95, 1229, 55, 71, 85, 93, 1304, 10, 30, 6, 67, 76, 1407, 51, 62, 1507, 43, 68, 71, 4, 9, 91, 6, 1676, 1702, 18, 22, 3, 46, 1811, 28, 39, 86, 99, 1904, 18; agreeing with a feminine inanimate noun, 48, 130, 2, 58, 90, 251, 76, 94, 309, 16, 7, 71, 5, 451, 7, 520, 31, 4, 41, 74, 618, 47, 80, 96, 713, 23, 5, 8, 810, 79, 924, 74, 1042, 59, 60, 1, 70, 94, 1112, 39, 82, 1246, 75, 89, 1309, 17, 21, 39, 47, 86, 92, 1423, 7, 73, 94, 1507, 1677, 1761, 5, 81, 90, 1838, 57, 93, 1900, 29.

DATIVE FORMS, SING., SUBST., animate masc., *yimis*, this, to him, 301, 925, 1297; *yimis-manz*, in this person, 485. No examples of animate fem. Inanimate masc. (in sense of acc.) *yith*, this, 440; (in sense of dat.) *yith*, to this, to it, 1804; *yith andar*, in this, 42; *yith layekh*, worthy of this, able to do this, 540; *yith-manz*, in this, 198, 1607; *yith aiaikh*, in this neighbourhood, 1207.

ADJ., agreeing with an animate masculine noun in the dative, *yimis*, to this, 1887; agreeing with an animate masculine noun in the genitive, 81, 330, 827; agreeing with an animate feminine noun in the dative, *yimis*, to this, 281, 880; agreeing with an inanimate masculine noun in the dative, *yith*, to this, 222, 5, 398, 426, 32, 56, 581, 97, 639, 59, 733, 77, 814, 32, 40, 64, 971, 1005, 49, 79, 1127, 1234, 1337, 63, 99, 1559, 88, 1644, 1744, 83, 1855, 79; agreeing with an inanimate feminine noun in the dative, *yith*, to this, 88, 142, 366, 97, 402, 50, 92, 607, 31, 74, 719, 36, 53, 845, 63, 5, 902, 71, 1021, 80, 1105, 1276, 82, 1315, 1335, 49, 1484, 1564, 1737, 42, 85, 93, 1865, 7, 76.

GENITIVE FORMS, SING., masc. *yim<sup>i</sup>-sond<sup>u</sup>*, of this, his, 199, 854, 909, 63 (*sanza*), 1196 (*sand<sup>i</sup>*), 1223, 1302, 18, 1412 (*sandi*); fem. *yim<sup>i</sup>-san<sup>z</sup>*, of this, her, 1369; inanimate masc. *yim<sup>yuk</sup>*, of this, its, 284, 412, 783 (*yimiki*), 1144 (*yimich<sup>u</sup>*), 1389, 1406, 1430 (*yimiki*), 1810.

AGENT. SING. *yim<sup>i</sup>*, by this person, by him, 47, 124, 1477.

ABLATIVE SING., SUBST., animate masculine and feminine, no examples. Inanimate masc. *yimi-khōta*, than this, 1908; *yimi-kin<sup>i</sup>*, on this account, 438.

ADJ. No examples of animate forms.

Inanimate masculine, agreeing with an inanimate masculine noun in the ablative form, *yimi*, 711, 806, 907, 1345, 1485, 1842; agreeing with an inanimate masculine noun in the genitive, *yimi*, 63, 9, 82, 122, 81, 322, 47, 414, 564, 613, 38, 82, 747, 824, 35, 947, 90, 1031, 65, 1118, 81, 94, 6, 1266, 84, 1312, 38, 45, 1404, 11, 74, 96, 7, 1606, 20, 88, 1870;



agreeing with an inanimate feminine noun in the ablative form, *yimi*, 94, 437, 1864; agreeing with an inanimate feminine noun in the genitive sing., 34, 131, 780, 1258, 1300, 91, 1404, 58, 1714, 39, 51, 60, 1826.

NOMINATIVE FORMS, PLUR., SUBST., nom. an. masc. *yim*, these, they, no example; fem. *yima*, these, they, 782; inan. masc. *yim*, these, they, 743, 1384.

ADJ., an. masc. *yim*, these, 237, 592, 702, 1261, 7, 99, 1584, 1671; an. fem. *yima*, these, nom., 439.

Inan. masc. *yim*, these, 161, 278, 307, 408, 13, 556, 679, 749, 54, 91, 907, 1174, 1228, 1513, 53, 78, 1619, 83, 8, 1715, 53, 88, 1862; inan. fem. *yima*, these, 145, 991, 1098, 1122, 1211, 28, 1340, 1483, 1829, 36; *yim z<sup>h</sup> pach<sup>h</sup>* (see above), 809, 997.

DATIVE FORMS, PLUR., SUBST., masc. *yiman*, to these, to them, 907; adj. inan. masc. *yiman*, to these, 248, 388, 447 (force of acc.), 522, 1413, 1667; agreeing with inan. masc. noun in gen. plur. *yiman*, 418, 565, 714, 1308, 1475, 1861; agreeing with inan. fem. noun in dat. plur. *yiman*, 216, 1493.

GEN. PLUR. *yihond<sup>u</sup>*, of these, their; governed by fem. noun in plur. dat., *yihanzan kāmēn*, to their actions, 1816.

ABL. PLUR., ADJ., agreeing with inan. masc. noun in abl. plur. *yimau*, 318, 1373, 1555.

This pronoun may have the emphatic *y* added to it, and it then takes the following forms:—sing. nom. *yihuy*, even this, this very, 681 (inan. masc. subst.), *yihay*, 1894 (inan. fem. subst.), or *yiy*, even this, this very, 355 (inan. masc. subst.), 1264 (do.), 1512 (inan. fem. adj.); sing. abl. inan. masc. adj., agreeing with noun in gen. *yimi-y mulkuk<sup>u</sup>*, of this country, 939, 1398.

*yih* (2), pron. rel., who, which, that, both subst. and adj. It may be an. masc., an. fem., inan. masc., or inan. fem. Its declension is closely parallel to that of *tih*, q.v. Sing. nom. an. masc. *yus*; fem. *yōssa*; inan. com. gen. *yih*: dat. an. com. gen. *yēs* or *yēmī*; inan. com. gen. *yēth*: gen. an. com. gen. *yēs*, *yēsond<sup>u</sup>*, or *yēmī-sond<sup>u</sup>*; inan. com. gen. *yēmīyuk<sup>u</sup>*: ag. an. masc. *yēmī*, fem. *yēmi*; inan. com. gen. *yēmī*: abl. an. and inan., com. gen. *yēmi* or *yēwa*. In the plural there is no distinction between an. and inan. Gender is distinguished only in the nom. case. Thus, plur. nom. masc. *yim*, fem. *yima*; dat. com. gen. *yiman*; gen. com. gen. *yihond<sup>u</sup>*, *yiman-hond<sup>u</sup>*; ag. and abl. com. gen. *yimau*. It will be observed that the plur. is the same as the plur. of *yih* (1).

When this pronoun is used as an adjective the inanimate forms, with one exception, are not used. The one exception is *yēth*, which is used as an adjective when agreeing with an inanimate noun of either gender in the

dative case singular. Thus *yēth* (not the animate form *yēmīs*) *jyāyē*, (in) what place, 1616. In other cases the animate forms are used, according to gender, even when agreeing as adjectives with an inanimate noun. Thus *yus* (not the inanimate form *yih*) *wakhun*<sup>u</sup>, what lesson, 842; *yōssa* (not *yih*) *gawōi*, what evidence, 656.

The genitive of this pronoun is, by nature, only used as a substantive. When the pronoun is used adjectivally in agreement with a noun in the genitive, the usual rule for adjectives is followed. When the genitive is the genitive of an animate singular noun, or of an animate or inanimate plural noun, the adjectival pronoun is as usual put in the dative case, singular or plural as may be required. Thus (an. sing.) *yēmīs jānāwāra-sond*<sup>u</sup>, of what animal; (inan. plur.) *yiman chīzan-hond*<sup>u</sup>, of what things. No examples of this occur in the sentences. But if the genitive is the genitive of an inanimate singular noun, whether masculine or feminine, then the adjectival pronoun takes the form *yēmi*. Thus, (inan. masc.) *yēmi darwāhuk*<sup>u</sup>, of what medicine, 1083; (inan. fem.) *yēmi kitābi-hond*<sup>u</sup>, of what book, 1638.

It therefore follows that the forms *yih*, which, what (inan. nom.) and *yēmyuk*<sup>u</sup>, of which, of what (inan. gen.), are only used as substantives. Moreover, in many cases in which we should say that *yih* is a substantive it is treated as an adjective. Thus if the antecedent correlative of the relative is an adjective, then the relative, even if not directly in agreement with a noun, is looked upon as an adjective also; e.g. (1840) 'he is unfit for that work, which was entrusted to him'. Here the antecedent correlative 'that' is an adjective, and therefore the relative pronoun is an adjective too, and we have *tath kāmē-kyut*<sup>u</sup>, *yōssa* (not *yih*), 'for that work, which,' *kāmē* being feminine inanimate.

In the nominative plural, used as an adjective, the masculine form, *yim*, agrees with all masculine nouns in the nominative plural, and the feminine form, *yima*, with all feminine nouns in the nominative plural, without any distinction between animate and inanimate. But if the adjective pronoun agreeing with a feminine nominative plural noun is separated from it by some word which does not indicate its gender by its form, then the masculine form of the plural pronoun is used instead of the feminine. Thus *yim* (not *yima*) *z<sup>a</sup>h rupayē*, what two rupees (fem. plur. nom.), but *yima rupayē*, what rupees, 424. No instance corresponding to the former of these two idioms occurs in the sentences.

The regular correlative of *yih* is the demonstrative pronoun *tih* (q.v.). The construction is the same as in all Indo-Aryan languages, the order of words being the reverse of the English order, as in *yus ashāb tōhē hyot*<sup>u</sup> *wa, suh chhuh drōg*<sup>u</sup>, what property you bought, that is dear, 474. The



English order, however, sometimes appears, as in (e.g.) 1914. In such a case the relative pronoun is often preceded by the conjunction *zi*, that, as in 308.

Besides *tih* other pronominal forms are occasionally used as correlatives, e.g. *tyuthu-y* in 860.

When this pronoun is repeated, it acquires a distributive force as in *yih yih chiz*, what what thing, whatever thing (out of several), 1599 (note that in this case the adjectival pronoun is *yih*, not *yus*); *yima yima katha*, whatever words (I may say), 857. Very similar in meaning is *yih kēh*, whatever, 178, 868.

The word *zan* is added pleonastically to this pronoun without affecting its sense, 668, 772; similarly *zi*, that, is prefixed, especially when the English order of construction is followed (see above), 308. See *zi* (H.). The compound *yi-na*, for *yih + na* is used as a conjunction, meaning 'that not', see s.v.

#### NOMINATIVE FORMS, SING.

SUBST. Animate masc. *yus*, nom., who, 318, 476.

Animate fem. *yōssa*, nom., who, 191.

Inanimate masc. *yih*, nom., which, what, 174, 400, 768, 920, 43, 98, 1476, 1500, 3, 33; acc. which, what, 13, 60, 95, 178, 663, 8, 677, 772, 8, 816, 28, 68, 918, 31, 81, 1085, 1214, 1366, 1469, 1611, 45, 1713, 1823, 5, 1903.

Inanimate fem. nom. *yih*, which, what, 1487 (in this *yih* is not an adjective agreeing with the feminine *nasihath*, but *nasihath kūr<sup>u</sup>* is a compound verb. See the remarks on this passage under *tih*).

ADJ. No examples of an. masc. or fem.

Inan. masc. *yus*, 474, 842, 60 (really adj. though subst. in appearance, see above), 1106, 31, 1330 (*yus* follows the noun), 1684 (apparent subst.); *yih yih chiz*, whatever thing (see above), 1599.

Inan. fem. *yōssa*, 15, 656, 1415, 1840 (apparent subst.).

DATIVE FORMS, SUBST. Animate masc. *yēs*, to whom, 598; *yēmīs*, to whom, 1538; inan. masc. *yēth*, to which, to what, 1292; adj., inan. fem. *yēth*, 1616.

AG., ADJ., an. masc. *yēmī*, 958, 1777.

ABL., SUBST. inan. masc. *yēmi-sūty*, 602 (preceded by *zi*), 912, 1293; ADJ., masc. *yēmī*, 790, 1896, agreeing with inan. masc. noun in gen. sing., 1083; with an inan. fem. noun in gen. sing. *yēmi*, 1638, 58.

PLUR. NOM., SUBST., an. masc. *yim*, who, 650, 841, 1418, 1914.

ADJ., an. masc. *yim*, 139; inan. masc. *yim*, 1084; inan. fem. *yima*, 424, 857.

DATIVE, an. masc. subst., 308.

*yih* (3), see *YI*.

*yihond<sup>u</sup>*, see *yih* (1) and *yih* (2).

- yijād*, decl. 1, an invention, discovery, 546.  
*yijāra*, decl. 1, a contract, a farm (in letting a thing in farm), 403.  
*yijāzat*, decl. 4 (nom. sing. *yijāzath*), permission, leave, 1279, 1678.  
*yikawaṭa*, adv., together, (of several things) in one place, 265, 413;  
*yikawaṭa rūzun*, to remain together, to be assembled, 665.  
*yikkālmāndī*, decl. 4, good fortune, prosperity, 1413.  
*yikkhīlāf*, decl. 1, dissension, discord, disagreement, 537.  
*yillat*, decl. 1 (nom. sing. and plur. *yillath*), a charge, count (of an indictment); sing. dat. *yillatas-manz*, on a charge (of murder), 671.  
*yilm*, decl. 1, learning, knowledge, 25, 905, 1022, 1257, 1597; a branch of learning, a science, 971; sing. dat. *yith yilmas-manz*, (instruct) in this science, 971; gen. *yilmuk*<sup>u</sup>, 1780; abl. *yilma-kin*<sup>i</sup>, on account of learning, 36; *yilma-rost*<sup>u</sup>, void of knowledge, ignorant; without knowledge, 1022. Cf. *vidyā*.  
*yim*, see *yih* (1), *yih* (2).  
*yima*, see *YI*, *yih* (1), *yih* (2).  
*yima-y*, see *YI*.  
*yiman*, *yimau*, see *yih* (1), *yih* (2).  
*yimī*, *yimi*, *yimis*, *yimryuk*<sup>u</sup>, see *yih* (1).  
*yinu*, conj., that not, as in *gākhi tas wanun*<sup>u</sup> *yina mashilh gākhi-y*, it is proper that the speaking to him be not forgotten by thee, do not forget to tell him, 768; *khābardār yina suh rūwi-y*, take care that it be not lost by thee, 1106.  
*yinām*, decl. 1, a reward, premium, prize, 1374, 1478, 1535.  
*yinch*, decl. 1, an inch, a corruption of the English word, 924.  
*Ying<sup>a</sup>listān*, decl. 1, England; sing. gen. *-stānuk*<sup>u</sup>, 872.  
*yinsāf*, decl. 1, justice, 1009; judging, deciding; sing. dat. *yinsāfas*, 1281.  
*yinsān*, decl. 1, a man, mankind (as distinct from beasts), 167, 962, 1403, 1656; sing. dat. *yinsānas*, 1467; gen. *yinsāna-sond*<sup>u</sup>, 478, 710, 858.  
*yinshā*, decl. 4, a literary composition; sing. dat. *yinshāyē*, 442.  
*yinsōfi*, decl. 4, in *bē-yinsōfi*, injustice, 1844.  
*yintihā*, decl. 1, termination, end, utmost limit, utmost extent, 629, 797;  
*bē-yintihā*, without limit, endless, 133, 945, 1335.  
*yintizām*, decl. 1, arrangement, order, regulation, 1493.  
*yīra gākhiun*, to float, 1759.  
*yirāda*, decl. 1, desire, wish, will, intention, 977; *sakk<sup>a</sup>th yirāda*, a firm resolution, 1521.  
*Yirān*, decl. 1, Persia; sing. gen. *Yirānak<sup>i</sup> mul<sup>a</sup>kh*, the districts of Persia, 1016; dat. *Yirānas-manz*, 1814.  
*yishāra*, decl. 1, a sign, token, hint; *yishāra karun*, to beckon, 170; to hint, 870.



*yishtihār*, decl. 1, an advertisement, proclamation; *yishtihār din<sup>u</sup>*, to advertise, 44.

*yisonā<sup>u</sup>*, see *yih* (1).

*yit<sup>en</sup>*, see *yūt<sup>u</sup>*.

*yith*, see *yih* (1).

*yitha* (1), demonstrative adv. of manner, in this manner, thus; usually employed with *pōṭh<sup>i</sup>* (q. v.) suffixed; *yitha-pōṭh<sup>i</sup>*, thus, in this manner, 9, 449, 603, 740, 1099, 1239, 1344, 62, 1506, 22; with emphatic *y<sup>u</sup>*, *yitha-y pōṭh<sup>i</sup>*, in this very manner, 1126, 1279.

*yitha* (2), relative adv. of manner, in what manner, as; *zi yitha*, so that, in such a manner that, 560; *yitha-pōṭh<sup>i</sup>*, in what manner, as, 944.

*yithay*, adv., gratis, without cause, for no reason, without resistance, 1519.

*yithi*, see *yuth<sup>u</sup>*.

*yit<sup>i</sup>* or *yiti*, adv., here; *yit<sup>i</sup>*, 1385; *yiti*, 293, 315, 689, 751, 76, 856, 75, 947, 1025, 1563, 94, 1704, 24, 64, 1916; *yiti-pēṭha*, from here, 561. According to native grammarians, *yit<sup>i</sup>* alone means 'here', while *yiti* means 'from here'.

*yitikēn*, see *yityuk<sup>u</sup>*.

*yittifāk*, decl. 1 (nom. sing. and plur. *-fāk*), an event, occurrence, accident, 655, 1235.

*yityuk<sup>u</sup>*, adj. (fem. *yitich<sup>u</sup>*), of or belonging to here, of this place; masc. plur. dat. *yitikēn*, 417.

*yīka*, see *yūr<sup>u</sup>* (1).

*yīkh* (1) or *yēkh*, decl. 4, a wish, desire (*yīkh*), 18; (*yēkh*), 511, 2, 601, 925, 1077, 1915; intention, purpose, *yīkh*, 1521; (*yēkh*), 977, 1140, 1435; resolution, determination (to do a thing) (*yīkh*), 1521, 1712; *gakhaniūch<sup>u</sup>* *yēkh*, an intention of going, and intention to go, 977, 1140; *yēkh bariūn<sup>u</sup>*, to form a wish, to desire, 512; sing. dat. *yīkhi-pēṭh*, (firm) in (his) resolution, 1520, 1712; *kath yēkhi-pēṭh*, with what intention? 1435.

YIṬH (2), conj. 1 (I past part. *yūkh<sup>u</sup>*, plur. *yīkh<sup>i</sup>*; fem. *yīkh<sup>u</sup>* (1), plur. *yīkha*; II past part. *yīkhōv*), to wish, desire, 56, 407, 600, 66, 778, 1280, 1329, 1443, 78, 96, 1544, 1679, 1884, 1907, 16; to choose, desire (to do anything), 1691; to choose, prefer, select (anything), 1599; to express a wish, to request, demand, ask for, 501, 1512; to determine, intend, propose (to do anything), 517, 1049, 1366, 1532, 1711, 1882.

The following forms of this verb occur in the sentences:—

Noun of agency *yīshānwōṭ<sup>u</sup>*, one who desires, desirous, 600; pres. masc. sing. 1 *chhus yīshān*, 517, 1329, 1512; *chhus yīshān karun*, I wish to make, 56; — *lēkhanāwun<sup>u</sup>*, — to get written, 1496; with suff. 3rd pers. sing. acc. *chhus-an* — *suh wuchhun<sup>u</sup>*, I wish to see him, 1884; with neg. suff. *chhus-na yīshān*, 56, 666, 1478; 2 *chhukh yīshān*, 1366, 1443, 1532,

56, 99; — *sapadun<sup>u</sup>*, — to become, 1544; with interrog. suff. *chhukh-a yīkhan*, 407, 1882 (— *gatkun<sup>u</sup>*, do you intend to go?); 3 *chhuh yīkhan*, 1049; plur. 3 *chhih rōzun<sup>u</sup> yīkhan*, they wish to remain, 1916; fem. sing. 3 *chhēh rōzun<sup>u</sup> yīkhan*, she intends to stay, 1711; imperf. masc. sing. 1 *ōsus yīkhan*, 1679; I. past part. forming past masc. sing. *mā yuth<sup>u</sup>*, I wished, 1280; *tam<sup>i</sup> yuth<sup>u</sup>*, he demanded, 501; fut. (pres. subj.) sing. 2 *yīkhakh*, 778, 1907; 3 *yīkhi*, 1691.

*yīkhan* (1), see *YI EH* (2); *yīkhan* (2), see *yuth<sup>u</sup>*.

*yīkh<sup>u</sup>* (2), see *yuth<sup>u</sup>*; for (1) see under *YI EH* (2).

*yīk<sup>i</sup>*, *yīk<sup>u</sup>*, see *yūt<sup>u</sup>*.

*yiwun<sup>u</sup>*, adj. (fem. *yiwūn<sup>u</sup>*) in *khōsh-yiwun<sup>u</sup>*, beautiful, 168. Cf. *khōsh yin<sup>u</sup>*, under *YI*.

*yiy*, see *yih* (1).

*yīyi*, see *YI*.

*yiz<sup>a</sup>hār*, decl. 1, a statement, or deposition made in a court of justice; plur. nom. *yiz<sup>a</sup>hār*, 487.

*yizzat*, decl. 1 (nom. sing. and plur. *yizzath*), honour, dignity, respect, 437, 878, 1050.

*yizzatī*, decl. 4, in *bē-yizzatī*, disgrace, 549.

*yōd*, decl. 1, a battle; plur. dat. *yōdan-manz*, in battles, 224. (H.)

*yōgy*, adj., ind., fitting, worthy, proper; *asē chhuh yōgy zi*, it is proper for us that, we ought to, 644, 905; *karun<sup>u</sup> yōgy*, worthy to be done, 663; with dat. *dandās yōgy*, worthy of punishment, 509; *dayāy<sup>o</sup> yōgy*, worthy of kindness, 1922. (H.)

*yōssa*, see *yih* (2).

*yol<sup>u</sup>*, adv., where, in what place, in the place in which; *yol<sup>u</sup> tām*, until where, hence, until, 1011; as long as, 1089.

*yōl<sup>u</sup>*, adj. (fem. *yōk<sup>u</sup>*), only, merely, nothing but; adv. only, merely, 1247.

This is the usual word, though Hindūs prefer *kēval*, q.v.

*yun<sup>u</sup>*, another spelling of *yin<sup>u</sup>*, see *YI*.

*yūrap*, decl. 1, Europe, 977; sing. dat. *yūrapas-manz*, 970.

*yus*, see *yih* (2).

*yuth<sup>u</sup>* (1), demonstrative pronominal adj. of manner (sing. dat. *yithis*; fem. *yīth<sup>u</sup>*), of this kind, such, 818, 94, 1235; plur. dat. *yithēn lūkan*, to such people, 624; fem. sing. nom. *yīth<sup>u</sup>*, 1240, 1834, 59; abl. *yīthi*, 240; plur. dat. (in sense of acc.), *yīkhan*, 890; *yuth<sup>u</sup>-hyuh<sup>u</sup>*, like this, this kind of thing, 583, 1649.

*yuth<sup>u</sup>* is often used adverbially, to mean, in this manner, thus, so, 362, 90, 535, 60, 9, 732, 67, 919, 1167, 1720, 57, 63, 1846, 9; with emph. *y, yuthu-y*, exactly so, 115, 186. So abl. *yīthi*, thus, 510.

*yuth<sup>u</sup>* (2), relative pronominal adj. of manner (sing. dat. *yithis*; fem.



*yith<sup>u</sup>*), of what kind, of the kind which: used as an adv. of manner, with *tyuth<sup>u</sup>* as its correlative, as; *yuth<sup>u</sup> ... tyuth<sup>u</sup>*, as ... so, 465, 1695; also used as a final conjunction, so that, in order that, 71, 752, 846; *zi yuth<sup>u</sup>*, so that, that; *tyūt<sup>u</sup> zi yuth<sup>u</sup>*, so much that, 254.

*yuth<sup>u</sup>*, see *YIFH* (2).

*yüē<sup>u</sup>*, adv., very much, more; *yüē<sup>u</sup> wakth* (or *kāl*) *tām*, for a long time, (they would not stay here) longer, 1385; *yüē<sup>u</sup> wakla-* (or *kāla-*) *pētha*, from a long time, 1641. Cf. *yēta-kōl<sup>u</sup>*.

*yūt<sup>u</sup>*, adv., hither, to this place, 170, 311, 1382.

*yūt<sup>u</sup>* (1), demonstrative pronominal adj. of quantity (sing. dat. *yītis*; fem. nom. *yīē<sup>u</sup>* or *yüē<sup>u</sup>*), this much, so much, so great, so large; in plur. this many, so many; masc. sing. nom., 54, 484, 577; sing. dat. *yītis kālas*, for so long a time, 1421; *yītis thadis*, I cannot reach to so great a height, 1464; plur. dat. *yītēn dōhan*, for so many days, for so long, 595, 1421; fem. sing. nom., 285, 1213; dat. *yīē mihrbōnīyē lōikk*, worthy of so great kindness, 1922; plur. nom. *yīta*, 40, 1486.

*yūt<sup>u</sup>* (2), relative pronominal adj. of quantity (sing. dat. *yītis*; fem. nom. *yīē<sup>u</sup>*), as much; in plur. as many; masc. sing. nom. *yūt<sup>u</sup> ... tyūt<sup>u</sup>*, as much ... so much, 10; *yūt<sup>u</sup> ... tami-khōta*, as much as ... (more) than that, 1527; plur. nom. *yīē chiz ... sōri-y*, as many things as (are) ... all (are), 908.

As adv. *yūt<sup>u</sup> ... tyūt<sup>u</sup>*, as much ... so much, the more ... the more, 1484.

## Z

*zabān*, decl. 4, a language, 1033; sing. dat. *zabōn<sup>u</sup>-manz*, 366.

*zachēn*, see *zūt<sup>u</sup>*.

*ZĀG*, conj. I, impersonal in past tenses (I past part. *zōg<sup>u</sup>*, plur. *zōgi*; fem. *zōj<sup>u</sup>*, plur. *zājē*; II past part. *zājyōv*), to be watchful, to look carefully; *wuchhith zāgun*, to stare at, 1709; imperf. masc. plur. 3 *ōs<sup>i</sup> zāgān*, 1709.

*zogat*, decl. 1 (nom. sing. and plur. *zogat<sup>u</sup>*), the world, 433; gen. *zogatākēn mulkan*, to the countries of the world, 1565. (H.)

*z<sup>ah</sup>*, card., com. gen. (plur. dat. *dōn*, ag. and abl. *dōyan*). In the singular, the word *jōra*, a pair, has optionally its ablative *dōyi*, two; *z<sup>ah</sup> bajun*, to strike two, to be two o'clock, 337; *karun z<sup>ah</sup> hisa*, to make (such and such a thing) two portions, to divide into two, 1576; *z<sup>ah</sup> hath* (dat. *dōn hatān*, 1189), two hundred, 1499; *dōyi* is used idiomatically in *dōyi phiri*, twice, 165, 1636. Cf. *phiri*. The following forms occur in the sentences; masc. plur. nom. *z<sup>ah</sup>*, 267, 337, 428, 573, 1018, 1149, 74, 1576, 1619, 1748, 92, 1876, 80; dat. *dōn-manz*, (a quarrel or difference) between two, 522, 557; *dōn har<sup>u</sup>fan-hond<sup>u</sup>*, of the two letters, 565; abl. *yimau*

*d̥yau-ṇā<sup>a</sup>ra* (1373) or *yimau d̥yau-manza* (318), from among these two; fem. sing. abl. (see above) *d̥yi*, 165, 1636; plur. nom. *z<sup>a</sup>h*, 651, 805, 9, 997, 1123, 1499; dat. *d̥n*, 1189; gen. *yiman d̥n-hūnz<sup>u</sup> sūrath*, the appearance of the two, 714.

Cf. *d̥nawa-y* and *d̥shēwa-y*.

*zāh*, adv., ever, at any time, 636, 1235; *na zāh*, never, 953, 1163, 1573, 1859; *na zāh-ti*, never, 741, 829. In the Persian character this word is often written *zah*.

*z<sup>a</sup>jjyōv*, see *Z<sup>A</sup>L*.

*zājjyōv*, see *ZĀG* and *ZĀL*.

*zakamak*, decl. 1 (nom. sing. and plur. *zakamak*), a flint; sing. abl. *zakamaka-nishē*, from flint, 744.

*zakhaira*, decl. 1, a warehouse, storehouse, godown, 1885.

*Z<sup>A</sup>L*, conj. 1 (I past part. *zōl<sup>u</sup>*, plur. *zōl<sup>i</sup>*; fem. *zōj<sup>u</sup>*, plur. *zōjē*; II past part. *z<sup>a</sup>jjyōv*), to pare, shave, scrape; to cut a pen or sharpen a pencil, 459; I past masc. sing. with suff. of 2nd pers. sing. ag. and 3rd pers. sing. nom. *zōl<sup>u</sup>-th-an*, it has been pared by thee, 459; fem. sing. *zōj<sup>u</sup>*, (I) scratched (my finger), 1582.

*ZĀL* (1), conj. 1 (I past part. *zōl<sup>u</sup>*, plur. *zōli*; fem. *zōj<sup>u</sup>*, plur. *zōjē*; II past part. *zājjyōv*), to burn something, to set on fire, kindle; fut. pass. part. *nār zālun<sup>u</sup>*, (tell him) 'fire is to be kindled', (tell him) to light the fire, 1072; I past masc. sing. 3 *zōl<sup>u</sup>*, 1014; fut. sing. 3 *gūmas zālī*, it will set the village on fire, 1691; imperat. sing. 2, with suff. 3rd pers. sing. acc. *zālun*, burn it, 253.

*zāl* (2), decl. 1, a net; a spider's web, 342; *zāl trāwun*, to lay a (fishing) net, 735; *zāl wahārāwun*, to spread a (fowler's) net, 1703; plur. nom. *zāl*, 735.

*zalur<sup>u</sup>*, decl. 2 (sing. dat. *zalaris*, gen. *zalur<sup>u</sup>-i-sond<sup>u</sup>*, ag. *zalur<sup>u</sup>-i*, abl. *zalarī*; plur. nom. *zalur<sup>u</sup>*, dat. *zalarēn*, ag. and abl. *zalaryau*), a spider; sing. gen. 342.

*zamānat*, decl. 1 (nom. sing. and plur. *zamānath*), security, bail, 147.

*zamīn*, decl. 4 (sing. dat. *zamīni*; gen. *zamīni-hond<sup>u</sup>*) and sometimes decl. 1 (sing. dat. *zamīnas*; gen. *zamīnuk<sup>u</sup>*), the earth, 739; soil, land, ground, 158, 80, 451, 720, 824, 75, 1060, 9, 1579, 1628, 77, 1793; floor, 1702. The following forms occur in the sentences: decl. 1, sing. dat. *zamīnas god<sup>u</sup>*, a hole to (i. e. in) the ground, 875; gen. *zamīnūch<sup>u</sup> sūrath*, the shape of the earth, 739; decl. 4, sing. nom., 158, 451, 720, 1060, 1677; dat. *zamīni*, 1793; *zamīni-manz*, on the ground, 1579; *zamīni-pēth*, on the ground, 180, 1069, 1628, 1702; gen. *zamīni-hūnz<sup>u</sup> kirāy*, the rent of the ground, ground-rent, 824.

*zampāna*, decl. 1, a palanquin, a *pālki*, 871.

*zan*, adv., as it were, as if, so to speak; used almost pleonastically with the



relative pronoun, see *yih* (2), 668, 772; also almost pleonastic in *tim chīs zan chhi-na tayār, ta . . .*, those things, so to speak, are not ready, and (whose fault is it?), 705.

ZĀN, conj. I (I past part. *zōn<sup>u</sup>*, plur. *zōn<sup>i</sup>*; fem. *zōn<sup>u</sup>*, plur. *zān<sup>u</sup>*; II past part. *zān<sup>u</sup>*), to know, be acquainted with, 24, 36, 58, 81, 105, 21, 228, 84, 312, 457, 524, 680, 722, 93, 9, 803, 37, 85, 926, 42, 3, 82, 1002, 23, 93, 1240, 57, 8, 1323, 1633; to know how (to do a thing), 750, 812; to understand, know the meaning of, 677, 1228; to consider, be of opinion, think, suppose, 92, 130, 307, 74, 663, 1023, 1169, 1382, 1756, 1844; *zān<sup>u</sup>*, to consider good, to prefer, 1372; *lōt<sup>u</sup> zān<sup>u</sup>*, to consider light, to despise, treat with scorn, 1581; *khōt<sup>u</sup> zān<sup>u</sup>*, to consider too small, to despise, 139, 514; *yōkīn zān<sup>u</sup>*, to be certain, to be assured, 696; in pass. to be considered, to seem, to appear, 89, 357, 918, 1444, 1931; to seem likely (that), 902.

The following forms occur in the sentences: inf. *zān<sup>u</sup>*, 228; dat. *myōnīs zānānas-manz*, in my opinion, 663; abl. *zānāna-kin<sup>i</sup>*, on account of knowing, 36; *zānāna yin<sup>u</sup>*, passive, see above; fut. pass. part. *zān<sup>u</sup>*, masc. plur. nom. *as<sup>i</sup> gakhaw-na khōt<sup>u</sup> zān<sup>u</sup>*, we should not despise, 514; with emphatic *y*, *dōkh<sup>i</sup> zānāni-y*, (they are) to be understood with difficulty, 1228; pres. masc. sing. I *chhus zānān*, 92, 130, 307, 74, 1169, 1372, 82, 1756; neg. *chhus-na zānān*, 105, 680, 722; 2 *chhukh zānān*, 943; interrog. *chhukh-a zānān*, 58, 81, 121, 457, 524, 837, 85, 1023, 93, 1258, 1323, 1633, 1844; with suff. 3rd pers. sing. acc. and interrog. *chhuh-an-a zānān*, dost thou know him? 799; neg. *chhukh-na zānān*, 982; 3 *chhuh zānān*, 750; neg. *chhu-na zānān*, 812; plur. I neg. *chhi-na zānān*, we do not know, 793; 3 *chhih zānān*, 139, 1023; durative fut. sing. 2 neg. *āsakh-na zānān*, you may not understand, 677; durative past cond. sing. I *āsahō zānān*, (if) I had known, 1240; past masc. sing. *zōn<sup>u</sup>*, 1581; fem. *zōn<sup>u</sup>*, 1581; fut. (in every case noted, used in the sense of the pres.), I (*zāna*), with suff. 3rd pers. sing. acc. *zāna-n*, I know him, 312, 942, 1002 (neg.); with suff. 3rd pers. plur. acc. *zāna-kh*, I know them, 24; 2 interrog. *zānakh-a*, dost thou know? 284, 803, 926; 3 *zāni*, he knows, 1257; imperat. pol. sing. 2 *zānta*, 696.

*zanāna*, decl. 4, a woman, a female, a lady, 226, 660 (*bis*), 1426; *zanāna-dāy* (plur. nom. *-dāy<sup>u</sup>*), a maid-servant, 1123; plur. gen. *zanānan-handi bāpath*, (an example) for (all) women, 660.

ZĀNANĀW, conj. I (I past part. *zānanāw<sup>u</sup>*; II past part. *zānanāwyōw*), to cause to know, to explain to a person; fut. sing. 3 with suff. 2nd pers. sing. dat. *zānanāwi-y*, he will explain to thee, 677.

zar<sup>ab</sup>, decl. 1, a coin; *yih zar<sup>ab</sup> chhu-na pakān*, this coin is not current, 1285.

*zarar*, decl. 1, harm, injury, hurt, 953.

*zarūr*, adj., ind., necessary, 910 (important), 1201, 3, 32, 1493; fem. 127, 285, 631, 47, 1127, 1489, 1857 (urgent, important). As adv., of necessity, necessarily, certainly, of a certainty, 747, 1294, 1597, 1881.

*zarūrat*, decl. 4 (sing. nom. *zarūrath*, dat. *zarūrūṣū*), need, necessity, 699; urgency, importance, 647.

*zāṭ*, decl. 4 (sing. nom. *zāth*, dat. *zōṭū*, and so on), a tribe, a caste, 1196; (in plur.) things, articles, 658; plur. nom. *zōṭū*, 658, 1196.

*zāv*, see *ZĒ*.

*ZĒ*, conj. 3 (inf. and fut. pass. part. *zyon*<sup>u</sup>, sing. dat. *zēnis*; fem. *zēnī*<sup>u</sup>; conj. part. *zēth*; freq. part. *zē* or *zēth* *zēth*, having been born frequently; noun of agency *zēnarwōl*<sup>u</sup> or *zēnarwun*<sup>u</sup>; pres. part. *zēwān*; II past part. *zāv*, plur. *zāy*; fem. sing. and plur. *zāyē*; III past part. *zāyōv*, plur. *zāyēy*; fem. sing. and plur. *zāyēyē*; IV past part. *zāyāv*, plur. *zāyāy*; fem. sing. and plur. *zāyēyē*; II past tense, masc. sing. (1) *zās*, (2) *zākh*, (3) *zāv*; plur. (1) *zāy*, (2) *zāwa*, (3) *zāy*; fem. sing. (1) *zāyēs*, (2) *zāyēkh*, (3) *zāyē*; plur. (1) *zāyēs*, (2) *zāyēwa*, (3) *zāyēs*; fut. sing. (1) *zēma*, (2) *zēkh*, (3) *zēyi*; plur. (1) *zēmaw*, (2) *zēyiw*, (3) *zēn*; imperat. sing. (2) *zēh*, (3) *zēyin*; plur. (2) *zēyiw*, (3) *zēyin*; imperat. polite, sing. (2) *zēta*, (3) *zēyitan*; plur. (2) [*zēyitan*], (3) *zēyitan*; imperat. fut. *zēzi*; past cond. sing. (1) *zēmahō*, (2) *zēmahōkh*, (3) *zēyihē*; plur. (1) *zēmahōw*, (2) *zēyihōw*, (3) *zēhōn*), to be bred, to be born; pres. masc. plur. 3 *shhih* *zēwān*, 237; II past masc. sing. 3, 219.

The causal of this verb is the root *ZŌW*<sup>1</sup>*R*, to bring forth (children).

*zēchhē*, see *zyūth*<sup>u</sup>.

*zēchhēr*, decl. 1, length, the length (of anything), 450.

*ZĒN*, conj. 1 (I past part. *zyūn*<sup>u</sup>, plur. *zīn*<sup>i</sup>; fem. *zīnī*<sup>u</sup>, plur. *zēnē*; II past part. *zēnōv*), to conquer, 389; to earn (money), 1695; pres. sing. masc. 3 *chhuh* *zēnān*, 1695; I past masc. plur. 3 *zīn*<sup>i</sup>, 389.

*zēv*, decl. 4, the tongue (of men or animals), 1034; a tongue, a language, 14; sing. gen. *zēvi-honā*<sup>u</sup>, 14; abl. *zēvi-sūty*, 1034.

*zi*, conj., that. Employed with various forces. Thus A, as a declarative conjunction, annexing (like the Greek *ὅτι*) the substance of a speech or opinion to a principal sentence, after a verb of saying, declaring, asking, knowing, &c., as in 'I say that such and such is the case'. For this sense see 50, 92, 110, 5, 83, 374, 83, 90, 409, 524, 32, 87, 653, 96, 711, 22, 837, 99, 987, 1023, 49, 1169, 1235, 82, 1344, 70, 82, 7, 1408, 19, 30, 4, 44, 75, 7, 1562, 76, 95, 1602, 1756, 1844, 79. Similarly after verbs or phrases signifying propriety (*oportet*), 44, 644, 961, 1168, 1223, 64; necessity (*necesse est*), 910; possibility, 915, 1358, 95; pity or regret, 1333, 1491; hope, 672, 795, 879, 983; suspicion or doubt, 891, 1763; belief, 1757;



intention, 1600; desire, 1280; promise or guarantee, 1401, 1522, 1887; or in phrases such as 'greatness consists in this that . . .', 1416; 'it is not certain that,' i. e. 'it is not certain whether', 1833. In all these cases (except 1280) *zi* is followed by the indicative mood. After verbs of wishing, the subjunctive mood is used, as in 1280. After verbs of saying, it sometimes introduces the subordinate sentence in oblique narration, as in *chhānas wan zi kari*, tell the carpenter that he do (so-and-so), 1576; *tas wan zi kuhis-manz thahari*, tell him that he (i. e. to) remain in the room, 1879. More usually, however, it introduces the subordinate sentence in direct narration (as in Hindī, and as in the Greek ἐδήλου ἡ γραφή, ὅτι Θεμιστοκλῆς ἦκω), and serves as a mere sign of quotation. Thus, *rāzan won" zi māra-wātul anu-n*, the king said that 'bring the executioner', 1602; so, 110, 5, 83, 1370, 1434 (subordinate interrogation), 75, 1750 (*sapadin* is 3rd sing. imperat. 'let him become'). After words expressing fear, where Latin would have *ne* and Greek μή, Kāshmirī employs *zi* followed by the conditional mood, as in *yimi khōfa-kin" gōs-na zi sapadihē tēr*, I did not go from this fear, that delay should have occurred, i. e. I did not go for fear of being late, 711.

B. As a consecutive conjunction, that, so that, as in *bḥh dōryōs tyūl" zi shāh gō-m band*, I have run so much that I have lost my breath, 235; so 459, 97, 540, 698, 779, 938, 60, 1050, 1298, 1720, 1815; *zi yēmi-sūty*, so that, 602. In all these cases the cause and the result are both directly stated, and *zi* governs the indicative mood. If, however, the result is more or less a question of supposition, *zi* governs the conditional mood, as in *nīzikhūy ōs" zi bḥh pēmahō*, it was near that I should fall, I was near falling, 1331; *mē hyok"na timan zōr karith zi tim raṭahōkh*, I could not prevail upon them that they should remain, 1385; *mē ōs" khayāl zi ḡh hḡkahōkh*, I thought that you might have been able, 1387; *kāh yinsūn chhuna tyūth" rōl" zi gumāh karihē-na*, no man is so just that he does not commit sin, 1656.

C. As a final conjunction, that, in order that, in *sa chhēh mēh"nath karān zi pananis pānas rachhi* (pres. subj.), she labours in order that she may support herself (and her children), 1920; so *zi yitha*, so that, 560 (with pres. subj.), and *zi yūth"*, to such a degree that, 254 (with past cond.).

D. As a causal conjunction (Latin *quod, quoniam*; Greek ὅτι), that, because that, in *kyāh sabab chhuh zi ḡh rōzakh-na*, what is 'the reason that thou wilt not remain (silent)? 1468. So *yimi-kin" zi* (with indicative), for this reason that, i. e. for which reason, wherefore, 438.

E. As a temporal conjunction (Latin *ut, ex quo*), that, since, in *kēh dḥh gay zi suh āv*, some days have passed since he came, 314; similarly, 607.

F. As a conjunction introducing a subordinate question (Latin *an*), as in *wuchh zi 8<sup>ah</sup> hēkakha* (interrogative form) *būzith*, see if you can understand, 1657.

G. When *zi* is added to *kyāh*, the compound *kyāzi*, what that? means 'why?' see *kyāzi*.

H. When *zi* is prefixed to a relative pronoun, which is preceded, not followed, by its antecedent, it is almost pleonastic in its force. If anything, it gives a certain indefiniteness to the pronoun, *zi yus*, quasi 'any one who' or 'who ever'. Thus *tim chhih timan thagān zi yiman thagith hēkān chhih*, they cheat any of those whom they can cheat; they cheat whom they can, 308. Cf. *zi yēmi-sūty*, so that, 602.

*sichhē*, see *zyuth<sup>u</sup>*.

*zīn*, decl. 1, a saddle, 701; sing. abl. *zīna warōi*, 1561.

*zīn<sup>i</sup>*, see *ZĒN*.

*zinda*, adj., ind., living, alive; *zinda rōsun*, to remain alive, to live, 1089.

*zindagī*, decl. 4, life, 1068; sing. dat. *zindagiyē tāmāth*, during life, life-long, (transported) for life, 1812.

*zīthīr*, see *zyuth<sup>u</sup>*.

*zīth<sup>u</sup>*, see *zyuth<sup>u</sup>*.

*zīw* or *zīw*, decl. 1, a living creature, a man, an animal, 1013; plur. dat. *zīwan*, 30.

*zīwan*, decl. 1, 'life; *zīwan karun*, to earn one's living, 1024. (H.)

*zōhir*, adj., ind., manifest, plain, evident; with emph. *y*, *zōhir-iiy*, really manifest, 653; *zōhir karun*, to make manifest, display, 120, 601 (fem.); *zōhir sapadun*, to become manifest, to appear, 88.

*zōhirā*, adv., outwardly, manifestly, 47.

*zōj<sup>u</sup>*, see *ZĀG* and *ZĀL*.

*zōlīm*, adj., ind., tyrannical, cruel, 452.

*zōmīn*, decl. 1, a bailor, a surety, 1758.

*zōn<sup>u</sup>* (1), decl. 1, an acquaintance, a person with whom one is acquainted; plur. nom. *zōn<sup>u</sup>*, 23.

*zōn<sup>u</sup>* (2), see *ZĀN*.

*zōr* decl. 1, force, violence; *zōr karun*, to use force; *timan zōr karun zi*, to use force upon them, to prevail upon them that (they should do so-and-so), 1385; sing. abl. *zōra*, violently, (he drives) fast, 586; *zōra-kin<sup>i</sup>* (762) or *zōra-sūty* (633), forcibly, energetically; *bađi zōra*, with great force, 873.

*zōrāwār*, decl. 1, one who is powerful, a conqueror; plur. dat. *zōrāwāran tōbi*, under the power of the conquerors, 1738.

*zor<sup>u</sup>*, adj. (fem. *zūr<sup>u</sup>*), deaf, 472; fem. sing. nom., 594.

*ZÖS*, conj. 1 (impersonal in the tenses formed from the past part., as in



- zōsu-n*, it was coughed by him, he coughed; I past part. *zōs<sup>u</sup>*, plur. *zōs<sup>4</sup>*; fem. *zōs<sup>u</sup>*, plur. *zōsa*; II past part. *zōsōv*), to cough; pres. masc. sing. 3 *chhuh zōsān*, he coughs, 421.
- zōyul<sup>u</sup>*, adj. (fem. *zōyij<sup>u</sup>* or *zōyūj<sup>u</sup>*), fine (of thread or the like), thin (of paper), 1784.
- zōt<sup>u</sup>*, see *zāt*.
- zudōi*, decl. 4, separation, being apart, mutual absence, 1608.
- zulm*, decl. 1, cruelty, oppression; sing. abl. *zulma-sūty*, (they delight) in cruelty, 446.
- zūj<sup>u</sup>*, see *Z<sup>1</sup>L*.
- zūn*, decl. 4, moonlight; *drāyē-na zūn*, moonlight has not issued, the moon has not risen, 1179.
- zū<sup>u</sup>*, see *zor<sup>u</sup>*.
- zūth<sup>u</sup>*, a rag; plur. dat. *zachēn chhuh banān kākaz*, paper is made of rags, 1453. Here *zachēn* is really a genitive, being for *zachēn-hond<sup>u</sup>*, with the *hond<sup>u</sup>* omitted.
- zurv* (1), decl. 1, life, 1379; the soul, spirit, 1685; in *zurvas chhu-na dōd<sup>u</sup>*, there is not pain to his life, the word comes to mean body (he does not suffer pain in the body), 213.
- ZUV* (2), conj. 3 (II past part. *zuvyōv*), to live; pres. masc. plur. 3 *chhiā zuwān*, 867.
- zyāda*, adv., more, 1343; *dahi warihē zyāda*, more than ten years, 57; very, too much, 1086.
- zyun<sup>u</sup>*, decl. 2 (sing. dat. *zinis*), firewood, 1717.
- zyuth<sup>u</sup>*, adj. (sing. dat. *zīthis*; fem. *zīth<sup>u</sup>*, sing. dat. *zichhē*), old, elder, senior; masc. sing. dat., 649.
- zyūth<sup>u</sup>*, adj. (sing. dat. *zīthis*; fem. *zīth<sup>u</sup>*, sing. dat. *zēchhē*), long, 1100; (of a room) long, spacious, magnificent, 1122; fem. sing. nom. *akh gas zīth<sup>u</sup>*, (a stick, fem.) one yard long, 1929; fem. plur. nom. *zēchhē*, 1122.

